

Sermons and Lectures



By _____
Rev. John C. Kirkman

CONTENTS

Page 5

Elements of a Successful Life

Page 11

The Supreme Victory—Easter Sermon (Isa. 25-8)

Page 18

Masonic Address

Page 25

“The Church in the House” (Luke 10-5)

Page 31

The Atonement (Rom. 3-25)

Page 37

Memorial Address (Ps. 112-6)

Page 43

Philosophy of Life (Prov. 1-7)

Page 49

Value of a Man (Luke 9-25)

Page 55

The Holy Trinity (2 Cor. 14-13)

Page 61

God's Leading in Our Lives (Isa. 42-16)

Page 65

Christmas (Haggai 2-7)

Page 71

Watch Night (Phil. 3-13)

Page 77

Commencement Address

Page 82

Masonry

Page 89

The Eternal Sonship of Christ (Col. 1-15)

Page 94

“A Young Man Void of Understanding” (Prov. 7-7)

Page 100

Greatness of Soul Salvation (Heb. 2-3)

Page 105

Thanksgiving (Prov. 3-6)

Page 110

The Battle of Life (1 Tim. 1-18)

Page 115

The Cross—To Knights Templar (Gal. 6-14)

Page 121

God’s Estimate of Man (Job 7-17)

Page 127

Resurrection of the Body (2 Cor. 4-14)

Page 132

Immortality of the Soul (Numbers 27-13)



Dyer Printing Co., Spokane
1913

To Her who has been the joy of my life
for forty-one years, this volume is affectionately dedicated.



Fraternally,
J. C. Kirkman

Elements of a ~~Successful~~ ^{Life} Life.



Life is a sacred opportunity. How can we make the most of it? There is moral sublimity in laying down one's life able to say—our fellows assenting—"I have kept the faith." As the pains necessary to obtain good seed or grafted fruit are more than recompensed in the double value of the harvest, so it is worth while to live well, though it cost much to do so. People die well, who have lived well. A life of pure purposes, of lofty aims, of ennobling pursuits, of humble, loving faith in Christ is the only one that can satisfy the demands of our being. **"What is your life?"** As the child desires to grasp the beauties of the rainbow, so all have an ideal of some kind toward which they strive. The ideals of the present are nobler than those of the past because of the influence of Christianity. The sinner of today revolts at deeds which the moral teachers of the ancient world regarded as exemplary. The highest ideal is to be attained by a change of heart. It stands like the prize for which the athletes contended in the days of St. Paul.

And as they threw off all encumbrances when they ran, so must we throw off "the sin which doth so easily beset us" if we would have hope of victory. As the lofty tree drops its leaves to battle with the coming winter, so should we "lay aside every weight" and so run that we may obtain "a crown of life." I read of a man who, day by day, was approaching some great mountain. The vast snowy height governed all the horizon, and dominated all other natural phenomena. It might be that any casual employment or chain of thought caused a brief forgetfulness. It might be that the interposition of a hand's breadth hid the mountain from the view. But there was no confusion of thought between the relative proportions of the hand's breadth and the mountain. Even so in life, when the great aspiration of immortality is firmly

grasped, mere human things should sink into comparative insignificance. "By patient **continuance** in well doing seek for glory, honor, immortality, eternal life." How dreadful would it be should you fail in this the time of your great probation. As you sow in the field of time and trial so you will reap in the great harvest of eternal recompense. Do your best. Make the most of what God has given you. Aim at a glorious life. "Be not overcome of evil, but overcome evil with good." Consider the shortness of time and its awful devastations. Have you redeemed the time? **Lost time is irrecoverable.** There are moments of peculiar preciousness. Woe to him who lets them slip! The moment when the rope floats by the drowning man it must be seized or he dies. Youth has golden opportunities which belong to no other age. Duty is great, the claims of service are many; the wants of our fellow men are numerous, and the course of time is never backward. You have a beautiful world proving the wisdom, the power and the beneficence of God. The seasons have each brought you rich gifts. God has invested you with noble powers of mind, enabling you to grasp and hold truth. You have memory to recall the past, and imagination to explore the future. You have deep and strong affections to pour out love. You have the elements of eternal progress in knowledge, but "the time is short." If you could find in one valley nuggets of gold; and in another caskets containing talismans which gave length of days and peace—I wonder in which of the valleys there would be found most diggers. Time is more than gold. It is not enough that you possess capacity, **you must use it.** The five talents committed to the profitable servant had gained no more than the one talent committed to the unprofitable servant, had he buried them. As the forces which manifest themselves in nature develop the flower from the bulb, and the oak from the acorn, so your living powers, when unfolded by effort and developed by activity, gather increase of power, the treasures of knowl-

edge and the blessings of heaven. "If our virtues do not go forth of us, 'twere all alike as if we had them not. Spirits are not finely touched but for fine issues,' nor nature ever lends the smallest scruples of her excellence, but like a thrifty goddess she determines to herself the glory of a creditor. Both thanks and use."

Enthusiasm Is Necessary to Success.

Success is not thrust upon you. The world is not clay, but rather iron, and you must hammer out a place for yourself by persevering blows. I like the enthusiasm of Garibaldi, when advancing toward Rome, he was thrown in prison, but wrote to his soldiers: "If fifty Garibaldis are thrown in prison let Rome be free." Nothing important can be accomplished without enthusiasm. It is seen wherever there are earnest and determined workers. Ability, learning, accomplishment, opportunity are well; but they do not of themselves insure success. Thousands have these, and live and die without benefiting themselves or others. Men of ordinary abilities often scale the steep of fame because they have firm faith in life's mission—this enthusiasm attracting an Agassiz to the Alps or Amazon, impelling Pliny to explore the volcano in which he lost his life—and nerving Vernet, when tossing in a fierce tempest, to sketch the waste of waters, and even the wave that is leaping up to devour him—wherever **that** is found success is inevitable. Then let your career be **upward**. The highest success in this life consists in obtaining most eminent fitness for the life to come; if this is your ideal, you will succeed, for God will make "all things work together" for your good. "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

Another Element of Success Is Faith.

We must set this faith power before us and work toward it. There are certain faculties of the soul through which we can have direct communion with God. As there is a faculty of observation, which

can be trained and faculties of judgment, of imagination, or affection, which can be perfectly developed, or can by neglect become feeble, so it is with the faculty of faith. No faculty will manifest itself unless developed by exercise. A man who never moved his limbs would become a cripple. And so, inability to reach a vivid sense of God indicates a want of education in the appropriate faculty. No man has ever become truly great nor moved humanity to a higher life without faith. The sublime characters whose achievements have come to us covered with the brightest luster, have most implicitly relied upon that Power which is above all. Man is, in many respects, feeble, his vision has not as wide a range as that of the eagle, nor is his sight as keen as that of the lynx; he has not the swiftness of the deer, nor the strength of the horse. But by reason of the mind, to which the Almighty has given inspiration, he grinds the glass, frames the telescope, and pointing it heavenward, gazes into infinity discovering innumerable worlds where the eye of the eagle has never gone. By his microscope he discovers a world of animalcule far too minute for the keen sight of the lynx. Though he cannot travel with the swiftness of the deer, yet he seizes the battery and says to his thought **Go**, and away it speeds with the rapidity of the lightning, whispers in the ear of king George, thunders in the hall of the autocrat of St. Petersburg, and announces a new commercial era with the grand mogul of the celestial empire. "All things are possible to him that believeth." Faith is the moving power of all great lives. No man has become eminent in Church or State without it. Men rarely fail to accomplish their purpose when they have faith in themselves and in their purpose. It was faith that made John Howard "a shining light," caused his friends to engrave his sublime epitaph—"He lived for others"—into his monument; and now causes the beams of his noble life to illuminate the hospitals of the world. With such power how can a man fail? Faith was the star Columbus fol-

lowed as he wandered through Europe in search of help for his project to find a western passage to the Indias. Faith sat as the guiding star above the prow of his ship until it led to the new world. The man of faith is always master of the situation. The richest treasures of gold lie upon the bed rock, and the miner must dig to it if he would make it his. We must think and toil with throbbing brain and soul aroused, to gain knowledge. The doors of the temple of knowledge only open to the ceaseless knocker; and heaven's crown and palm and throne are only gained by those

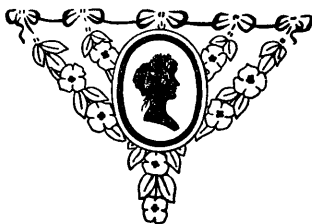
“Who on faith's strong pinions rise,
And force their pathway to the skies,
And scale the mount of God.”

Have Persistency of Purpose.

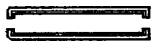
Never be discouraged. Persistent striving, with God's help, can accomplish any possible thing. Good Alice Cary, who now sings in heaven, says: “Resolve shines on the front of victory. Resolve, that goes right on true to its purpose.” The vision may tarry long, but it will surely come, and though it tarry long wait for it. We look into the earth and upon its surface; all wondrous fair and trembling in the beauty of perfection, and geologists tell us that God was mighty ages—ages stretching through vast creative periods—in bringing it from chaos to order. Mighty convulsions reared mountain chains, raised and sank continents, and changed the places of seas. Now dense vegetation in tropical verdure covers marshy continents, then sinks to form our coal beds. Oceans float over these buried continents, slowly they rise above the waters; anon glaciers bind them in their chains and creep slowly southward from the Poles. These melt and earth in time is fitted for man's abode. Slowly, but surely, the point destined was being reached; the great purpose never for a moment flagged nor turned aside, and the ordained time, long approaching, when the thunders of the song of the morning stars, and the shoutings

of the Sons of God should break forth over a completed world, came at last. Persevering labor will bring success. "Learn to **labor** and to **wait**." God's laws can never fail and His promises are immutable. "This is the victory that overcometh the world, even our faith," and faith in this respect is **belief in action**. Press forward to the prize and you will win it. It is better to aim at a glorious life than a glorious death. A good life needs no dying testimony and an unworthy life is not redeemed by the songs or shoutings that attend the flight of an affrighted soul into the arms of its long-dishonored Redeemer. Make the most of life and it will tell in time and eternity what you have lived for; and He who keeps a record of your deeds will reward you accordingly. Serve your generation "by the will of God" and your work will abide forever.

Live for others and as the locomotive draws many passengers, so you will draw many souls to "the path of life," who will rise in heaven and call you blessed; and there you "shall shine with the brightness of the firmament and as the stars forever and ever."



The Supreme Victory.



An Easter Sermon.

Isa. 25-8: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

Easter means a risen Lord. It is the foundation of the dearest hopes and sweetest joys of humanity. Brightest future and sweetest memories are linked with "Jesus, the crown of my life." "He is altogether lovely."

Prophecies glow with holy light as they foretell His death and resurrection.

As spring demonstrates the persistence of physical life and the mysterious power in the germ springs into life, so each celebration of Easter reminds us of our Saviour's resurrection.

Around the world, with the rising of the sun, is heard the exultant Easter song: "**The Lord is risen.**" As the angel rolled the stone from the door of the sepulcher, so spring in all her gentleness and beauty breaks the icy fetters of winter, and sets free the fair and innocent flowers.

Certainly nothing can more fitly represent the resurrection of Christ than the beautiful Easter flowers. Their beauty can only be felt. And this emotion teaches us to cling to the great doctrines of "The resurrection of the body and the life everlasting."

For if from the dark and frozen earth fair and beautiful flowers can spring up, surely we whom God loves infinitely more, in that grand spring morning shall likewise be raised.

The Easter anniversary grows more sacred with every return. Seldom a spring tide comes to any of us but that since the last Easter some relative or friend has gone "the way of all the earth." And its return tunes anew and to richer harmonies the heart strings which had become relaxed and melan-

choly in their vibrations. Our tears may flow, but they form rainbows of promise.

There is a heresy that sunset and sunrise are the same, but the east gives more light than the west. We make our weeping a thing of the night when we should go out where the sun is high-noon glory. Christians, remember we have been raised from the "horrible pit" of sin into the light of which Christ is "the morning Star."

And as the rising sun reveals the otherwise hidden beauties of nature, so may "the Sun of righteousness" shine into the mind and heart of each sorrow-stricken loved one left behind, showing our Heavenly Father's wisdom in taking from us one that was beloved beyond the power of description.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."

There is a first reference here to the restoration of Judah from its death state of captivity, and to the wiping away the tears the captives shed when they hung their harps upon the willows. But Paul and John have put the richest Christian meanings into these beautiful words. And life for a nation from the death state of captivity may well be taken as a type of the sublime resurrection of humanity from the grasp of physical death. The Christian's triumph over death is assured; and foretaste of it is given in the victory of our Lord over the grave. He is our Conqueror of death, and in Him the prophecy has become historic fact. There is no event in the history of God's people that signifies the fulfillment of these words other than Christ's resurrection. The resurrection of Christ is the most important fact of history.

Christianity rests upon it. Our Lord rested His claims upon it. The death of Christ was an indisputable fact. No one ever denied His burial. Soldiers seldom guard empty graves. "They made the sepulcher sure, sealing the stone and setting a watch."

On the third day the sepulcher was empty.

Christ appeared to His disciples. His resurrection is a Bible doctrine. I am willing to risk the evidence in the case. It is the impregnable evidence of the Christian religion. "If Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." And if, on the other hand, "The Lord is risen indeed," then is He declared to be "the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." By that act of "power" that raised Jesus from the dead, thus proving Him to be "the Son of God;" which act is a pledge of the power by which all are to be raised.

Faith in Christ as a Saviour rests upon the fact of His resurrection. This appears in the customary publication of the Gospel by the inspired apostles.

They preached that Jesus was raised and "exalted to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." A risen and living Saviour has entered upon the government of the world. Paul's conversion and the conversion of people still, all prove this.

We have not in Christianity a dead man's legacy, like Buddhism, or Confucianism, or Islamism, but a living Saviour's wondrous work.

A few years after the resurrection of Jesus, Paul said to the assembled countrymen at Antioch, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that He hath raised Jesus again."

Resting on this fact are some of the most inspiring and comforting truths of the Gospel. It is the proof of our redemption and the pledge of our immortality.

That the offering of Himself for sin is a sufficient atonement and satisfied the claims of justice, is de-

clared by His resurrection. "Who was delivered for our offenses and was raised again for our justification?" "**For our justification,**" in which is implied the resurrection of our bodies, and our admission complete in soul and body, to the enjoyment of eternal life in Heaven.

"Knowing that Christ being raised from the dead dieth no more, death hath no more dominion over Him." Having passed through the grave, He opens the door and shows us that death does not end all; that it is only an incident in human experience.

The light of heaven streams through the open door, and we rejoice in the assurance of our immortality. He says:

"Because I live ye shall live also."

"If my immortal Saviour lives,
Then my immortal life is sure;
His word a firm foundation gives;
Here let me build and rest secure."

The resurrection of Christ is the foundation of human hope. "As in Adam all die, even so in Christ shall all be made alive." He shall raise the whole human family.

The hope of Christians and the despair of sinners that "there shall be a resurrection of the dead, both of the just and unjust" is a "hope toward God." It is the hope of the Christian heart "toward God." It is the end of the Gospel "to him that believeth in Jesus."

The resurrection is a fact upon which we may build our hope. It was so to Paul. To him it was infinitely precious. "If by any means I might attain unto the resurrection of the dead." Other Scriptures show that Paul had no doubt as to the resurrection of all men, but that to which he aspired is that "better resurrection" "of the just" as contrasted with that of "the unjust."

The object of the resurrection is the **body**. Every grave reminds me—not only of our mortality

—but that we are “**all immortal.**” We must believe in a bodily resurrection. Then we shall shine “as the brightness of the firmament and as the stars forever and ever.”

“O glorious hour! O blest abode!
 I shall be near and like my God;
 And flesh and sin no more control
 The sacred pleasures of the soul.
 My flesh shall slumber in the ground,
 Till the last trumpet’s joyful sound;
 Then burst the chains with sweet surprise,
 And in my Saviour’s image rise.”

The resurrection of Christ is our only hope of victory over death. “Destroy this temple and in three days I will raise it up. He spake of the temple of His body.”

It has ever been held that the resurrection was the divine seal of testimony to the perfection and acceptability of the work of Christ. Death reigns while other thrones topple or fall. Every human heart stands in awe of this “king of terrors.” But Christ “hath abolished death and hath brought life and immortality to light through the Gospel.” And to be conquered once was for him to be conquered forever.

Abraham, Isaac and Jacob died in the firm confidence “of things hoped for.” “These all died in faith.” The patriarchal benedictions were the expressions of a faith in the promises of the covenant, which was strong enough to bear the test of a death bed.

In the natural world, the most glorious part of the life of things is that which immediately precedes death. Trees deck themselves with their brightest foliage when about to lose their leaves. The sun sets with a deeper, nobler glory than that with which it rose. The dying dolphin exhibits brilliant hues that were never seen in his life; and so the ancients fabled that the swan sang an almost supernatural melody in his dying hour. But the Chris-

tian, like the mariner, who, as he nears the spice islands, is already regaled with the sweet odors of the clime he seeks. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

Usually an anchor cast forth from a ship descends to the bottom, and there fastening, holds the ship firm. But of this ship of Christian faith the cable stretches upward; and the anchor enters "within the veil" that hides eternity from time and firmly fastens itself upon the veracity of God.

"How blest the righteous when he dies!

When sinks the weary soul to rest,

How mildly beam his closing eyes,

How gently heaves his expiring breast!

So fades a summer cloud away,

So sinks the gale when storms are o'er;

So gently shuts the eye of day;

So dies the wave along the shore.

Life's labor done as sinks the clay,

Light from its load the spirit flies,

While heaven and earth combine to say,

'How blest the righteous when he dies!' "

Death is the gateway into the "many mansions." The Christian is promoted; not degraded. The faithful departed are spoken of as sleeping in Jesus. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

As true as that Jesus rose from the dead, just so truly will God "bring" or raise from the dead "them that sleep in Jesus." They are "present with the Lord." Not only are their souls immortal, but their bodies shall be raised.

Anticipating Easter, Julia Anna Wolcott says:

"Say not, 'She died!' There is no death. When she went forth,

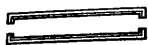
Her spirit brave and strong, the outward case
Of poisoning clay, broke grandly through, and
 rose,
On wings of joy into that life wherein
No pain or grief or night can ever come,
It was her birthday in a happier world!"

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." This joyous outburst of the apostle when he states our text is the natural thanksgiving song of reassured humanity on recognizing its final victory over death. This is the supreme victory. "Thanks be to God which giveth us the victory through our Lord Jesus Christ!"



Masonic Address.



As the eagle soars away from the homes and haunts of men to bathe his undazzled eyes in the sunbeam, and pillow his breast upon the storm, so the child of genius may become familiar with masonry in all her aspects.

In the crystalline skies and from the hoary mountains draped in their mantle of snow, nature smiles upon the student and his work. In the morning of time, before the races of men had emerged from their tribal relations, the sound of the mason's labor was heard. With such implements as the forest, the spoils of the chase and the quarry afforded, they performed their allotted task. Then began the earliest attempts at monumental architecture. Such a custom prevailed, for we read in the Holy Writings that a leader of Israel placed a stone near the Sanctuary where the Most High had spoken to His people, and said: "Behold! this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us, it shall be, therefore, a witness unto you, lest ye deny your God."

Hundreds of generations of men have toiled and passed away, empires have arisen, flourished and died, mountains have been upheaved by volcanic fires, islands have emerged from the depth of ocean and sunk beneath its waves, flaming worlds have shone in the firmament and wandered from their orbits into night and chaos; and yet, amid all changes and revolutions, these monuments of a hoary past have stood in their imperishable and unchangeable majesty.

The glory of Greece has departed. The Greeks dedicated their temples to their protecting deities. We, on the contrary, erect our edifices for the worship of a personal, ever present God, by the individual man. We must remember that, as the earth, in all its heights and valleys and stretching plains,

has the great sky everywhere over it, so life is encircled by God's all seeing eye. And as the flower lives to the sun, turning to it to paint its petals—to distil its odors and to nourish its delicate life, so we should live to the will of God, saying, "Teach me to do Thy will." There is a love for God which can grow to be so absorbing and supreme as to keep our hearts continually in harmony with it. The fathers had a fable that, where the rainbow touched the earth, there was a jar of gold, which made whoever found it happy. That was but a fable; but we know that wherever the rainbow of love touches the earth there rests God's blessing.

Masonry is so interwoven with religion as to lay us under obligations to pay that rational homage to Deity which constitutes our duty and happiness. At our initiation God was asked to grant "that this candidate for Masonry may dedicate and devote his life to Thy service and become a true and faithful brother among us." Masonry teaches men to place their faith, hopes and delights, not in wealth, but in God, through "the Lion of the tribe of Judah." And as Mt. Spokane dominates the whole landscape, and is seen from all sides, so He must occupy and fill the chief place in our study, no matter from what side we contemplate His word and works.

The mistake is, to mistrust God, to reverse the order of the twenty-four inch gauge, and consequently find no time for the service of God and a distressed worthy brother. This is the sin of the age. The Lord says: "Seek first the kingdom of God and His righteousness; and all these things shall be added unto you. No good thing will He withhold from them that walk uprightly. All things work together for good to them that love God."

Our fraternity built many of the noblest structures of the middle ages. Masonry was in those days of violence the ally of religion and assisted the Church to represent in forms of enduring beauty

and grandeur the sublimest hopes of the soul aspiring to God and immortal life.

Masonry, however, achieved its grandest triumph when, organized and directed by the wisdom of Israel's king, it erected the first temple on the sacred Mount. No discordant sound of metal was heard as its walls, towers and pinnacles arose into the air like an embodied dream of loveliness. During seven years the work continued beneath the cloudless skies of Palestine. When at length the purple glories of departing day were reflected from its dome, he who beheld that vision might well exclaim:

“A star is trembling on the horizon's verge;
That star shall grow and broaden on the night
Until it hangs divine and beautiful
In the proud zenith.”

Throughout the world Masonry is doing a nobler work than when its ancient craftsmen builded their stateliest columns. And as the rising sun gradually chases the mist from the dark canyon, so Masonry gradually grows upon the senses, intensifying in brightness as the student advances, its rays penetrating his heart for truth and searching his mind for the superfluities of life.

The Masonic institution itself is more wonderful than any edifice which it ever constructed from the perishable materials of earth. It has an unspoken language older than any language of Christendom. It has survived wars and revolutions, and is silently ascending to loftier planes of usefulness. It looks to the heavens for its model, and in its work imitates the divine plan of nature.

The sun draws the moisture from the ocean; the invisible winds carry it in clouds over the globe, and distribute in refreshing showers the liquid treasures of the skies. In like manner Masonry draws its strength and resources from the deep sea of human sympathy and employs them to redress the wrongs and relieve the sorrows of humanity.

It is, in fact, a perfect chart of human life from the cradle to the grave. It is the purest, the grandest and the most comprehensive system of ethics ever taught by the uninspired wisdom of man. It involves the practice of every virtue, and the performance of every morality that we can possibly owe to God, our neighbors or ourselves. It is the handmaid of religion; it is second only to the Church.

The first profession exacted of a candidate is one of trust in God. At every step of his further progress in Masonry he is taught to invoke the guidance and blessing of God. At the open portal of the grave the lessons of "faith, hope and love" proclaim the sublime tenets of the order and assuage the grief of surviving friends.

The glorious promise of Easter is nowhere more vividly inculcated than within the precincts of the lodge. The good Church member cannot consistently oppose Masonry; and, conversely, the good Mason cannot consistently oppose the Church. Each should be a help, not a hindrance, to the other. Masonry inculcates the same morality that Christianity does. The Holy Bible is the great Light in Masonry, as it is the great Light in the Church. Christianity exists in the first degree of Masonry as it existed in Judaism. It was concealed in Judaism under a variety of expressive symbols. It is hidden in Masonry in the same way. The Christian Mason sees this at once. To bring us up to the exalted standard of Christian morality is the aim of Masonry. And as the sun is the life of the material world, so the symbolic lights of Masonry are factors in the moral and intellectual life of man.

One great need of this world is sympathy. How many are dying for a love that suffers long and is kind; for a brotherly love which adversity and time cannot weaken! Our sympathy should broaden until we can love the narrow and mean man, until we can lift him out of his selfishness.

The secrets of Masonry are not designed to keep good from any one, but are given and kept in the

interest of humanity. "And as the dew-drop that trembles on the leaf or flower is exhaled to sparkle in the rainbow or fall anew in the shower that nourishes the grass, so kind words may leave their abiding influence on the mind, or fall upon the broken heart to soothe it like the honey dew."

"Good deeds immortal are,—they cannot die;
Unscathed by envious blight or withering frost,
They live, and bud, and bloom; and men partake
Still their freshness, and are strong thereby."

Personally I am a Mason for many of the same reasons I am a member of the Church. I want to help both. I want to help others through them, and both of them are a help to me. I never attend a Church service without feeling that I have been given higher, nobler, and more heavenly longings, without being exalted into sweeter communion with Father, Son and Spirit. I never attend a lodge without feeling more firmly knit to humanity, and more closely bound by the ties of a common fraternity to even the feeblest of the race.

The highest privilege conferred on a man, besides that of securing the salvation of his soul, is that of doing good to others. Whittier sings,

"He serves Thee best who serveth most
His brothers and Thy own.
Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies,
The joy of doing good."

I am thankful that nothing can separate us from the love of God, nothing can rob us of His comforts, nothing can undermine the faith or hope which is founded on His word. "Wherefore we labor that whether present or absent we may be accepted of Him. For we must all appear before the judgment seat of Christ, that every one may receive the things

done in his body, according to that he hath done, whether it be good or bad.”

All noble lives have been spent in the service of others. All the best lives in private spheres have been self-denying lives. All the heroic lives in public spheres have been the lives of patriots, the lives of the generous, the pitying and the helpful. A legend says: Three young ladies entered into a dispute as to which had the most beautiful hand. One dipped her hand in the sparkling water of the brook and held it up; another plucked strawberries until her fingers were pink; the other garlanded violets until her hands were fragrant. A haggard old lady passed by and asked them for a gift. But they refused; and another lady, whose hands were unwashed, unstained, ungarlanded, gave her a gift; and she was satisfied. She also asked them as to the dispute. They told her and held up their beautiful hands. “Beautiful, beautiful, indeed,” she replied. But they asked, “Which is the most beautiful?” She replied, “Not the hand washed in the stream; not the hand stained with fruit; not the hand garlanded with flowers; but **the hand that gives to the poor.**” As she said this her wrinkles fled, her staff she flung aside, and stood before them an angel sent from heaven to decide this question. This is only a legend, but it makes our duty plain. And now, before we return to our several walks in life, let the holiest aspirations of our hearts unite and cluster around this sacred altar. “Let brotherly love continue.” Let us so spread the cement of brotherly love and affection that the world will say of us: “Behold! how good and pleasant it is for brethren to dwell together in unity.” May the blessed Bible mold the character of our daily life! May Heaven bless our brethren around the globe! Let us dedicate our lives to the great principles of our ancient and honorable institution.

Life is but an hour-glass through which the sands can pass but once, and every sand should be a virtuous thought or pious deed.

It is better to aim at a glorious life than a

glorious death. If we do the will of God and live to His glory, we will be raised from the rough quarry of sin to a level with angels and "just men made perfect"; and will reign with our Lord forever.

I have stood on the bank of the majestic Columbia and watched the last rays of the setting sun on the summit of Mt. Adams. When the last fold of gloom had fallen upon all below, far, far up, upon its spotless crest, amid the eternal purity of its perpetual snows, the last trembling glance of the day rested like a crown of fire, lingered for a moment as if to send the last quivering ray of its benediction into the sleeping canyons beneath, then gently lifted its golden rim, as if the hand of Omnipotence had condescended to close the coronation of the hour.

So be your life the highest eminence of love to God and man, that when you enter "the valley of the shadow of death" the eyes of eternity may behold it crowned with the approving smile of Him whose "Well done, good and faithful servant" shall be forever the glory of the redeemed.



The Church in the House.



Luke 10; 5—"Into whatsoever house ye enter, first say, Peace be to this house."

I read of a man who dedicated with religious ceremonies, his new residence. This is unusual. Yet there is nothing inconsistent in it. We open our Churches with prayer, praise and exhortation, and formally dedicate them to God. This is eminently fitting. The Church is called a "family"—the dwelling place of order, affection and union—"Of whom the whole family in heaven and earth is named." But is the Church holier than the household should be? There is no spot on earth that should be more sacredly guarded from defilement, more sweetened by all the gracious amenities of life, or louder with the sound of praise than that spot where the voice of the new born and the dying has alternated in our hearing. Which is the most important institution, the family or the Church? Our Saviour said as He sent forth His disciples, "Into whatsoever house ye enter, first say, Peace be to this house." It was a customary form among the Jews to say, "Peace be to this house." To wish peace to a family, in the name and by the authority of Christ, was in effect a positive **promise** on the Lord's side, of all the good implied in the wish. In that phrase of technical politeness, religion should breathe a divine power. It is not a compliment, but a **prayer** and a **blessing**. In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" And if they answer, "Yes," he enters. Is the God of peace in **your** house? Do **you** worship God with your children? Is there a Church in your house? Solomon says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths"—Begin, continue, and end every work and device with God.

Jeremiah says: "Pour out thy fury upon the heathen that know Thee not, and upon the **families** that call not on Thy name." The godly householders in Scripture are examples for us. Speaking of the things which the eyes of Israel had seen, they were commanded to teach them to their sons' sons—that they may teach their children. We can hardly find any form of domestic religion in which prayer would not constitute one of its chief ingredients. Would you like to resemble Job, "A perfect and an upright man, one that feared God and eschewed evil?" He rose early, and gathered his children, and offered a sacrifice of as many victims as he had daughters and sons, teaching us how express and special our intercession for our families should be, and this he did "**continually**." Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God **alway**." He was so anxious for the salvation of his family that he got together his kinsmen and near friends that he might be ready to hear the apostle when he arrived, and share with him the benefit. What an excellent character is this! Do you admire Aquilla and Priscilla, Paul's "helpers in Christ Jesus," and who were so skillful in the Scriptures that they were able to teach a young minister "the way of God more perfectly?" You will find that one reason for their familiarity with Scripture was, that they had a Church in their house. In the Bible we find instances of family devotion in all ranks of life to teach us that whatever be our station in life, we should still have a Church in our house. At the family altar the words then and there spoken are often as "nails fastened by the masters of assemblies." We must be consistent in our life, and the proper observance of this duty will impress upon our minds the necessity of being so. We must be prompt and regular. "The time is short." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The first Church on earth was in the family. Our Saviour uttered some of His most endeared words, enjoining the care of religion in the family. As the families are so will be the Church. Family worship is an ordinance which God has often blessed to the saving of souls. In houses where it is conducted with life and feeling, it has often proved a converting ordinance. An English gentleman visited America, and spent some days with a pious friend. He was a man of talents and accomplishments, but an infidel. Four years afterwards he returned to the same house, a Christian. They wondered at the change. He told them that when he first attended their family worship, the recollection of such scenes in his father's house long before, rushed on his memory, so that he did not hear a word. But the occurrence made him **think**, and his thoughtfulness caused him to leave the howling wilderness of infidelity, and find rest in Christ. It is with "the Church in the house" as with the Church in the town. The wayfarer may get a word in passing which he never can forget. The stranger that turns aside to tarry for a night may hear at your family worship the word that will save his soul. We don't love the missionary work of the Church too much, but we love the work in the family too little. We must feel the worth of religion if we would sacrifice in sending it to others. The sinews for the conquest of the world for Christ are found in Christian lands, in Christian homes, in Christian hearts. The great work is individual work, after all. One great source of weakness now is that Christians hand over their individual work and attempt to hand over their responsibility with it, to the Church. Whenever that is attempted, there is a decline of vital godliness; the magnetic influence of piety in social life is unknown; the results of the lack of family discipline are seen in the increase of the criminal class. We have overlooked the source of religious power in the home. The Sabbath day is occupied with public worship in the congregations, while the Church in the home is forgotten.

We ought to arrange our worship so that public worship and home worship should receive their relative share of time and attention. If we would see "the Church in the house" flourish, we must greet it, expect much of it, give constant attention to it.

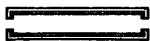
Our homes are in peril. "There is an evil which I have seen under the sun, and it is common among men." It drags man from the living perpendicular of his rational, moral manhood to the dead level of the unreasoning brute. It threatens the essential life of home, tempts and ruins fathers and mothers and sons and daughters—makes men and women selfish and brutal—dethrones reason—destroys spiritual insight—turns hearts from Christ; and so destroys the conserving influence that communities and the nation need for their highest vigor and noblest life. Such an evil is intemperance; such peril is imminent from the manufacture and sale and use of intoxicating liquors. The distillery, the brewery, the saloon are continually threatening every home. A young lady highly esteemed in the city where she lived, was run over and instantly killed by a passing engine. The whole community was shocked by the occurrence, and protection for persons thus exposed to danger upon the streets was demanded. This was well, just as it should be. But there are other scenes equally and, indeed, more horrid, but which excite no comment. That city has saloons, where young men are entrapped every day and dragged to a more fearful ruin than that which befell the young lady. She was killed, only. Her character was not tarnished, nor her reputation stained. These young men are ruined in body, mind and spirit. Reputation, character, everything falls under the blighting curse of whisky. Better a thousand times that the body be instantly ground to atoms than that the whole man be corrupted, the life wasted and the soul lost forever. Tens of thousands every year are utterly blasted by the whisky traffic, still there is but little outcry against it. One is killed by the cars and

the whole city is in an excitement, but day after day this work of soul destroying goes on, and the community sleeps peacefully in the midst of the dead. A man who killed his creditor with an ax, declares that he could never have done the deed, nor formed the purpose, without the stimulus of whisky. Another, who, without provocation, slew his associate, avows that the liquor he had taken was the only cause of the crime. Another, who struck down his young and beautiful wife, confesses that it was the result of the liquor that was in him, without any murderous design. Intemperance is a monster enemy. "At the last it biteth like a serpent and stingeth like an adder." Its venom is so deadly that all need to be warned against its fatal consequences. It bites in many places. It often debauches the conscience and prepares the way for other sins. "Thine eyes shall behold the strange woman, and thine heart shall utter perverse things." The wisest of men would have us not even "look" at the fascinating cup, lest we should be ensnared by its snake-like charms. Will not every Christian "come up to the help of the Lord against the mighty?" Consistency calls for it. Christ came "not to destroy men's lives, but to save them." He "came to save sinners," and "destroy the works of the devil." Are we the Lord's enrolled soldiers? Where are His enemies more audacious than in the saloons, or more strongly intrenched than behind the license law? It is only our votes combined for prohibition that can effectually grapple with this gigantic evil and annihilate it. How can Christians vote with a party that encourages and is committed to the liquor traffic? Is it possible that fathers will consent to the ruin of their own sons to gratify their party prejudices? Shall it be said that we helped to ruin our homes? that we voted to keep the places open where our sons could bring the drunk-

ard's fearful doom upon themselves? God forbid that I should thus be a consenting party to the ruin of my son! Let us have no fellowship with "the throne of iniquity, which frameth mischief by a law." Who will stand for God and home and every land? "Abhor that which is evil; cleave to that which is good."



The Atonement.



Rom. 3: 25—"Whom God hath set forth to be a propitiation through faith in His blood."

Our text is full of majestic ideas. It contains a great statement of the Atonement. In Christianity everything gathers around and centers in Jesus Christ Himself. "God raised unto Israel a Saviour, Jesus." One of supreme rank and majesty, whose shoes the great Baptist was "not worthy to loose." One "Who was delivered for our offenses and was raised again for our justification." The mightiest fact in the universe is the Atonement. Let us turn aside and "behold this great sight." Let us keep our hearts humble and our thoughts holy. It is not given to man to discover all the works and ways of God. With what modesty, then, should the highest intellect look into the Divine mysteries. The great LaPlace, unbeliever though he was, said, "It is the little that we know, it is the great that remains unknown." An intelligent skeptic caviled much over the mysteries of Christianity. At length he was converted. A friend asked him, "What do you think now of the doctrine of the resurrection?" He replied, "Two words from Paul conquered me. Do you see this Bible and will you read the words on the clasp?" His friend read, "Thou fool!" "It was God convincing me that I was a fool, and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool,' and never again consider the sacred mysteries, but through their medium; I will remember that I am a fool, and God only is wise."

"**Christ died for us.**" His sufferings are a substitute for a penalty. They are a provisory measure of government, rendering forgiveness, upon "repentance toward God and faith toward our Lord Jesus Christ," consistent with the obligations of justice in moral administration.

The Atonement is an infinite transaction. Christ is an infinite Person, and, therefore, His acts have infinite merit. His death makes the salvation of all men a possibility, and defends the honor and glory of God by fully proclaiming the essential righteousness of His character.

This doctrine cannot be preached too much. The faithful preacher will offer Christ in every sermon. And remember, the highest authority in the universe says: "Take heed **what** ye hear." Hear only those who preach "a whole Christ, a whole Gospel, a whole heaven, a whole hell, and a whole Bible."

"Redemption is the science and the song
Of all eternity; archangels, day
And night, into its glories look; the saints,
The elders round the throne, old in the years
Of heaven, examine it perpetually,
And every hour get clearer, ampler views
Of right and wrong, see virtue's beauty more
And daily love with a more perfect love."

As it was an office of the priesthood, under the law, to offer sacrifices in atonement for sin, so Christ as our High Priest must offer a sacrifice for sin. What saith Scripture? "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. He offered up Himself." The fact is so often stated, and in such terms, as to give it the profoundest significance. "Now of the things which we have spoken this is the sum. We have such a High Priest who is set on the right hand of the throne of the Majesty in the heavens."

His sitting down at the right hand of the throne of God proves that He is infinitely higher than all the high priests; that His sacrifice was sufficient and effectual, and as such accepted of God. He sends His people what He promised when He should be there.

The high priest, after the sacrifice on the day of

atonement, entered within the veil, to present the atoning blood before the mercy seat. That is the type; then the fulfillment must be in Christ. In the book of Revelation we see this fulfilled in a series of visions; Christ redeeming the world, subduing his foes, completing His church, and all this through His exaltation to the heavenly throne. And this exaltation implies our Lord's equality with the Father. On the supreme throne only Jehovah can sit; He who sits with Him as His co-equal must, with Him, be one with God. He who ascended is He also who descended. As the eye of the tourist at the foot of Mt. Hood may travel up the majestic slope until it is lost in the dazzling glories of the summit, so the mind may contemplate Christ from His lowliest and most human traits, where He is one with the humblest human being, up beyond the highest reach of humanity, "far above all principality and power, and might, and dominion and every name that is named," to that dazzling summit of glory where He is one with God.

The incarnation was the condescension of God Himself. "God was manifest in the flesh." Get high thoughts of Jesus, for it will exalt our hope, and make our salvation more sure to our mind, and reveal fresh depths in the Divine mercy. And as nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affection toward Him.

Our text teaches that faith admits into God's Israel, and for all these Christ is High Priest. Then, **are we of these?**

We can need no other priest if we have Jesus, and no other sacrifice. What can a man on earth add to that which in Him we have in heaven itself? Jesus, who has the Father's ear, is at the Father's right hand; and there for us. Then we have nothing to fear. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for

the sins of the people. Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession."

"The death of Jesus Christ for us was the **expression** of the love of God toward us, and not its procuring cause." Why, then, was the sacrifice of the cross necessary to the forgiveness of our sins and the sanctification of our being? It was necessary to maintain **the majestic authority of God's law**. Obedience to law is an indispensable condition of moral well being. Men cannot be saved except in harmony with it. The perfect obedience of our Lord, who was "obedient unto death, even the death of the cross," is the most striking and significant testimony that "the law is holy, and the commandment holy, and just, and good." The case of Zaleucus, king of the Locians, may be stated by way of illustration and argument. His son violated a law whose penalty was blindness. He had to administer as a king and as a father. To punish his son would break his heart and send him in sorrow to the grave. To pardon him would break his authority and overthrow his government.

His subjects petitioned him to pardon his son. But he knew their sympathies would soon expend themselves and there would remain this precedent which would nullify the law. At last he decided to give one of his eyes for one of his son's eyes. This brought him the highest authority as a king, and warmest love as a father. The law was not lowered or dishonored. The ends of government were secured. He suffered for the guilty. He suffered for his son and as king he accepted that as declaring his faithfulness to the ends of good government. So God found us under the sentence of death, guilty; with no eye to pity and no arm to save, with the whole moral government pledged for our punishment, with no way to maintain the moral government if we were not punished. He must choose between abolishing all law, favoring sin as much as righteousness, honoring the wicked

as much as the good, and so putting an end to all moral distinctions. He must choose between these unmeasured calamities and the infliction of the penalty of death upon us. In this dilemma He accepts the offer of His Son, who takes upon Himself "the form of a servant," is "born of a woman, under the law,"—dies "for us, the just for the unjust," and thus makes the law honorable, exalts and declares the righteousness of God. God accepts this, on condition of faith in the blood of His Son, which condition not only exalts the law in the eyes of all moral agents, but, also, in the confession and experience of the individuals saved.

Thus God lays help on One who is "mighty to save"; and thus it is made possible for God to "be just and the justifier of him which believeth in Jesus."

Paul shows the uselessness of works without faith. James shows the uselessness of faith without works. Both are agreed that Christ alone can deliver us from the condemnation which we deserve. Both are agreed that he who is truly conscious of this salvation will strive against sin, that he who believes that Christ can save him from the guilt of sin, must believe also that Christ can save him from its power in his heart. Both are equally strong in insisting upon the uselessness of profession without practice. Saving faith is infinitely important.

"Creeds are good for the memory, Christ is good for the heart." On considering this glorious scheme of salvation, there is great danger, lest while we stand amazed at what was done for us, we neglect what must be done **in** us. The principal work God does for us is what He does **in** us.

Guilt in the conscience, and sin in the heart, ruin the man. Pardon in the conscience, and Christ in the heart, save the soul.

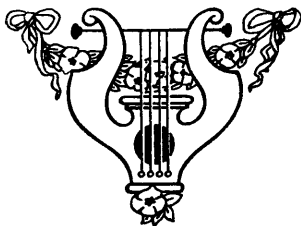
"And as the glittering diamond reflects the sunshine and emits rays of sparkling beauty, so the Christian who has the graces of the Spirit, reflects beams of heavenly loveliness when God shines on his soul."

“The deeds of the law” do not enter into the question of our conversion, good works come in the Christian life as the **effect** and acceptance; we are “created in Christ Jesus **unto** good works.” We want a salvation of our people “from their sins.” “A salvation **heart-broad, life-long** and **pocket-deep** which shall move us to one untiring effort for the relief of earth’s wretchedness and woe.”

Saving faith is trust in Christ for salvation. “Whom God hath set forth to be a propitiation through faith in His blood.”

Know, then, I beseech you, wherein you are trusting. O, let it be something more than your own merits, better than your own works.

“The heart is deceitful above all things and desperately wicked”—Don’t take it for your spiritual guide. Go to the blessed Bible! Rest not till you can say, “Lord, I believe, help Thou mine unbelief!” until you hear Him answer, “Go in peace, thy faith hath saved thee.”



Memorial Address



Psa. 112; 6—"The righteous shall be in everlasting remembrance."

The inscription at the grave of Leonidas and his brave compatriots at Thermopole, was, "O, stranger, tell it at Lacedemon that we died here in obedience to her laws." This inscription correctly manifested the spirit of Grecian patriotism. Greece crowned her living heroes with laurels and wreathed with cypress the graves of her fallen patriots; reared unto them statues and monuments, and annually paid a heart-felt tribute to their memory. We derive from Greece much that is refined and elegant in poetry, oratory and art, and why may we not catch the spirit of patriotism which has made her name immortal; imitate her virtues; avoid her errors; and learn wisdom from her follies and misfortunes? The inscription upon the monument to Leonidas and his brave countrymen might, with little alteration, be appropriately placed upon the graves of our heroic dead, "O, stranger, tell our states that we died in obedience to their laws." During our civil war, a Christian corporal seized the flag, several bearers of which had already been shot down, saying to a comrade as he bore it to immediate death, "If I fall, tell my dear wife that I die with a good hope in Christ, and that I am glad to give my life for my country." We can meet on a common platform and together enter the solemn cemeteries and decorate all the graves. Every one should admire chivalric courage and faithfulness to duty. I believe that since the time when Leonidas and his three hundred Spartans performed wonders of valor, history does not furnish higher examples of courage and devotion than were shown by the soldiers of the Union and Confederate armies. They performed deeds of as high courage and dauntless heroism as did the knights of

Richard, the lion-hearted, when they fought for the rescue of the Holy Sepulcher. May enfranchised liberty and a cemented nation be more enduring than the monuments erected to their memory. How appropriate that we celebrate Memorial Day! Its influence is world-wide. The work of national unity progresses. All sections of the country better understand one another, see that their interests, though different, are not necessarily antagonistic. The fact that the states are interdependent obtains acknowledgment. The North cannot say to the South, "I have no need of you," nor the South to the North, "I have no need of you." Each section is essential to the perfection of the whole; and the interest of each is the trust of all. The fruit of the great sacrifices is seen everywhere. Behold, unity instead of division, peace instead of war—North, South, East and West, all interests harmonious and fraternal. And beside the temples of justice and religion stands the halls of science and learning, opening their doors to whoever cherishes "the God-like aim to know." The avenues and rewards of commerce are free to all. The hour has struck and no man can set back the hands on the dial of national progress. "I will say to the North, give up, and to the South, keep not back." The full-orbed glory of our birthright cannot be attained in a year, or a decade. The prophet's stone cut out of the mountain without hands must have time to roll in order that it may gather volume sufficient to fill the whole earth. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." Let Americans lay this inspired instruction to heart and be willing to suffer, labor and wait. A great work is committed to us. Our duty is to vindicate with all our might the right of every American citizen to "life, liberty, and the pursuit of happiness." There must be **no exemption** from this security. What is to be secured? There must be security for

the attainment of universal education. It is the duty of every citizen to be educated, and the duty of the State to provide for him the means of education. The free school is a bulwark of the republic. The educated citizen knows what his rights are, and knows how to maintain them. In his hands the ballot is the expression of conscious sentiment—not merely a vote, it announces the free man's will intelligently, determined and bravely to be defended. The educated man is the skillful and successful artisan and the law-abiding citizen. Without the school no people have attained distinction. Ignorance is dependence—dependence is servitude. The majority of those who fill our prisons are the ignorant. Our homes must be nurseries of intelligence, virtue, patriotism and piety, if we would rear a true, lasting and successful republic. Wisely in his farewell address did Washington say, "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." "

The nation must educate itself if it would live. We must institute, foster and improve all necessary means of education. There must be security for the ballot. The citizen's right to vote as his intelligence and conscience dictate, must be conceded and protected. There must especially be security, encouragement and respect for manual labor. God works, Christ works, and man must work if he would become God-like. The success of the republic depends upon the character of the citizen. The arch of our liberties consists of many pieces, but each piece is essential in its place. A chain is no stronger than its weakest link. So in the republic, weakness in the citizenship enfeebles the entire fabric. Every citizen must qualify himself, as far as possible, for his part. No one can excuse himself rightfully or innocently. There can be no substitutes in this war. Each must stand in his place. We shall soon scatter flowers over the graves of the departed. The flowers

are the sweet messengers of God, which tell us that winter has passed; that the budding, blooming beautiful spring has come and soon the whole land will rejoice in the plenty of harvest. Cannot they also suggest to us the heavenly anthem the "good tidings of great joy," which the angels sang near the manger cradle of the blessed Son of God, "On earth peace, good will toward men." Glory ascends to heaven, peace descends to earth. Such is the reconciliation between God and man. Good will among men represents men's reconciliation among each other. We have the same noble ancestry and proud history—look forward to the same glorious destiny; and hence we should be a happy and united people.

Who cannot rejoice in the achievements and triumphs of American civilization? Who does not feel proud that he is a citizen of a republic which is greater in extent, wealth, intelligence and power than the splendid empire of Augustus Caesar? As God has blessed us so much, we should be at peace and live so that other nations will say of us, "Behold, how good and pleasant it is for brethren to dwell together in unity." Ought we not to keep at peace with all the world and thus hasten the time when all nations "shall beat their swords into plow shares and their spears into pruning hooks; and when they shall sit every man under his vine and fig tree; and none shall make them afraid?" May our country become greater, but not by war! May she never have another battlefield! I wish that a pure and elevated Christian patriotism pervaded our whole land, so that a great devotion to country might fill every heart like that which inspired the ancient Jew when, upon the solemn festivals of his nation, he approached Jerusalem. With an earnest heart he longed to stand within her beautiful gates, and with all the fervor of pious and patriotic devotion, shouted forth that glorious Psalm, "Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethren and com-

panions' sakes, I will now say, Peace be within thee." With a true Hebrew, religion underlaid patriotism. This alone could give the highest love of country, and offer the surest stability of government. Decoration Day is a sacred anniversary. God help us to celebrate it appropriately! Its tender and beautiful services must deepen our devotion to our country. It may not be the privilege of the young men of today to die for their country, but they can live for it. We cannot love our land with too enthusiastic devotion. The public welfare should be **first** in our thoughts. The days of peril for our nation are not past. Only thoughtful, earnest, unselfish patriotism can protect us. Each individual should have the honor, glory and perpetuity of the nation steadily in view. We should make the most of ourselves for the sake of our country. We must go on like the soldier and make the outposts of today the trench of tomorrow. Let the beautiful and sacred rites of this memorial season make us better citizens—knightly defenders of all who are weak and helpless. Let us be true and valiant followers of the great Divine Commander, who heard the prayers of Washington; who gave insight, patience and magnanimity to Lincoln; that Saviour whom Lee, Logan and Stonewall Jackson gladly confessed. Then shall we conquer though we die. And when the glories of immortality are breaking upon our souls, we can say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them that love His appearing." I would, but cannot tell of the place to which we go, the home of our Father, the residence of His family, the central abode of final virtue. Solomon garnished "the house of the forest of Lebanon" with two hundred targets of beaten gold and three hundred shields. They were hung about its walls—a magnificent display! What are these "in all their

glory" to that array of crowns "laid up" for the faithful?

"Soldier of Jesus, art thou wayworn?

Day seemeth long and night cometh slow;
Think when the march is most painful and dreary
Of rest which the soldier at nightfall shall know.
Life's march is wearisome, bearing a burden;
Battles are many ere warfare is done,
Strive like a hero to win heaven's gurdeon,
Thrilled by the thought of the rest to be won.

Soldier of Jesus, be brave in endeavor,

Heaven's near at hand on the hills over there,
Where, in the tents of the faithful forever,

Rest after conflict the victors shall share.

Lo! weary soldier, the march almost over,

Soon with old comrades sweet rest we can share,
For through the darkness our eyes can discover
Camp-fires of God on the hills over there."



Philosophy of Life



Prov. 1; 7—"The fear of the Lord is the beginning of knowledge."

The true philosophy of life begins with the fear of God. The fear of Jehovah is a comprehensive expression. Of this excellent things are spoken by Solomon. It is "the beginning of knowledge," "hatred of evil," "strong confidence," "a fountain of life," "prolongs days," and gives "riches and honor."

The fear of God, in any world of moral beings, is a conserving power as essential as that which binds the planetary system. As the Eolian harp will only produce sweet harmony when the strings are tuned in unison, so will our hearts only produce harmony with others when our heart strings are tuned in unison with God's will. It comprehends both experimental and practical godliness, worship and obedience. It is the "beginning," or chief part, of knowledge, of the intellectual attainments of a truly wise man. There is no study so high, so noble, so grand, so wholesome, so beneficent as this. The fear of God is the life of every form of religion. It is the keystone of the arch that upholds the morals of a people, and all that is dear to man. It involves the regeneration of the soul. All things about us are graded from the lowest up to man. At the bottom is the world of inorganic matter. Stepping higher we come upon the kingdom of plants; higher still we reach the brute; higher still is man. The difference between these grades is the possession by each of some quality which the inferior grade does not possess. A tree is different from a rock. Both are composed of matter, but the tree has life. Again, a tree and a horse are different. Both have life, but the difference is something which is added to the lower grades of matter and physical life. The added thing is intelligence or instinct.

Step higher and we come to man. To him spirit has been added. We rise from the realm of matter toward spirit. We tread the matter of which worlds are made. Above us is the infinite Mind by which matter was formed. We have been rising toward an infinite altitude. Each superior grade is superior because there is something of a higher grade in it. Man is far above the brute by possessing something of higher quality—a moral sense which is of God. Man is the noblest work of God. As we rise through these gradations we enter more and more into the unseen. The plant has one unseen quality—physical life. The brute has more unseen qualities. Man has most of all. Regeneration is the introduction of a Divine principle which makes a man of higher grade than other men. It makes him a son of God. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God.” It is a great thing to be born—a greater to “be born again.” That principle is life in its highest sense. The Gospel knows nothing of that kind of evolution which says that life may originate in lifeless things. It teaches consistently with all God’s teachings in nature that the upward step is made only by introducing a **higher quality into a lower grade**. The old piano full of dust and cobwebs is not capable of making music; but the tuner removes the dust and the cobwebs, puts the strings in tune, and it is capable of giving the sweetest music. So God finds the human soul full of the dust and cobwebs of sin, and incapable of playing the great harmony of life and death; but He removes these cobwebs and the dust, and, like the piano, it is capable of playing the most beautiful harmonies. Here begins the new life. God has placed us amid the relationships of life, that we may grow in the love and knowledge of His works as of Himself, and also of man. Thus every province of knowledge may be made auxiliary to divine life. In studying nature we obtain glimpses

of the Divine Mind. "The heavens declare the glory of God and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." If the Almighty has been pleased to exhibit His exquisite skill and wisdom in the construction of organic forms, it may be reverently said that in the investigation of such forms we are walking in His steps. The acquisition of intellectual truth becomes part of religious duty. And there is no motive to mental effort and high intellectual cultivation so powerful as that which true religion affords. To save herself the Church must "count all things but loss for the excellency of the knowledge of Christ." What is Christ to us? To the Christian Christ is "wisdom and righteousness and sanctification and redemption." He teaches **how to live**. Through Him we are made "wise unto salvation." He discloses unto us the future, and instructs us in the fitting preparation for it. As the telescope discovers hidden stars in their bright reality, so Christianity discovers "the principalities and powers of the heavenly places." Man feels in his inmost heart that his true knowledge is "the fear of God," his true understanding "to depart from evil." No amount of intelligence, or knowledge, or of worldly or scientific wisdom, will be of any avail to him, unless he starts with this "beginning," and builds on this "sure foundation." "As the spring sun starts and carries along the rising sap in vine and tree, and makes them bloom and bear fruit, so the sun of intelligence quickens the zeal and energy of Christians and induces them to lead useful lives."

Proverbs is pre-eminently an **educational** book. The author assumes the character of a preceptor. As from the chair of a professor he addresses his pupils. He is a professor of moral and religious philosophy. The proverbs of Solomon may be assumed as the rules for the direction of our conduct in every condition and rank in life. But it is in his concern for the young, and in his commendation of wisdom, that the wisest of men has put forth

all the strength of his persuasive power and eloquence. He says: "Wisdom is the principal thing; therefore, get wisdom, and with all thy getting get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her." Honor will follow as a consequence. The soul is educated when it has been fitted to be and do that which God meant it should be and do.

"Man in the ideality of his being is the embodiment of the sublimest thought in the universe. His apprehension is Godlike. The possibilities of his being are only bounded by the lines circumscribing the finite in its highest reachings toward the infinite." Hence the importance of moral and religious culture.

Life is a school of faculties to be trained. It is far more than the development of our intellectual nature. That would indeed be a dwarfed and stunted nature, that is developed on the intellectual side alone to the cost of feeling and conscience. The development of the character is incomplete, without the Divine to beautify and adorn.

Only as greatness of intellect relates to the soul's eternal career is it truly great. It is only consecrated talent that is better than no talent. Christian education is the greatest need.

A spirit holding out its hands and crying for God has ever lingered within the confines of man's intellectual being.

As the balloon, when filled with gases of chemical elaboration soars into immensity, so the soul filled with the love of God, rejoices in the purest realms of truth.

That our nature should instinctively desire a future life is in itself no mean proof that there is a future life for us. This is the argument for immortality drawn from the constitution of man. The present faculties which we possess, the emotions, intelligence, will of the human soul, seem to argue that these faculties shall have full scope hereafter. Man's life being but imperfectly developed here,

the Divine idea would be vain and futile without a larger world for realizing it.

Alice Cary, in her dying hymn, as she called it, says:

“My soul is full of whispered song;
 My blindness is my sight,
 The shadows that I feared so long
 Are all alive with light.
The palace walls I almost see,
 Where dwells my Lord and King.
 O grave! where is thy victory?
 O death! where is thy sting?”

Man is more than intellect. The validity of his judgment, depends upon the solidarity of his powers.

A one-sided culture is necessarily misleading. You must regard the great Teacher at the desk and yourself in the great class of humanity, with His questions addressed to you for a personal response. The final aggregate of your answers will be the triumph or the disaster of a life. “The fear of the Lord is the beginning of knowledge.”

Such test is truly found in conscience, enlightened by the word of God. Culture without conscience is a monstrosity.

The Gospel requires a cheerful renunciation of everything that obstructs the vital knowledge of Jesus Christ. There is a breadth in this knowledge which looks into eternity. It gives insight and impulse to character, and positiveness and efficiency in mastering science. Divine methods are the true methods of science; likewise divine methods are the true guidance for the young. It gives concentrated power through the unity and harmony of all things. There should be no divided powers. Concentration is the great want of this century of centuries. Remember, the great Teacher says: “Thou shalt love the Lord, thy God, with **all thy soul and mind and strength.**”

We are not scholars of Christ unless we learn

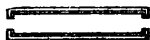
His doctrine, and we do not learn it as we ought, unless we put it in practice. As childhood and youth ought to be an education for subsequent life, so the whole of this life ought to be an education for heaven. Ruskin says: "Take an ounce of mud from the street. It is composed of carbon, clay, sand, and water. From the clay by process of nature we have the blue sapphire; from the sand the beautiful opal; from the carbon the brilliant diamond; and from the water a star-like snowflake. Thus, from an ounce of mud we have a sapphire, opal and diamond set in a snow star. By Grace may not the intellect become a spiritual sapphire, the affections a spiritual opal, the will a spiritual diamond and set in a star of perfect manhood?"

Know then, I beseech you, your dignity and your magnificent destiny! Your place is next to God. He made you in His own image. Strive to be like Christ. Bear up, bear on. "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Seek to adorn your minds with heavenly wisdom, and your hearts with every moral excellence; then the Lord shall recompense you at "the last day"—the closing day of this world's history, when the entire race shall stand before "the Judge of all the earth."

"Attend to know understanding."

Value of a Man



Luke 9; 25—"What is a man advantaged if he gain the whole world and lose himself?"

It is a very significant fact that repentance is mentioned more than sixty times in the New Testament. As good sense teaches men to not begin any secular work of great importance without seeing whether they are "able to finish," so they who undertake Christ's service must confess and forsake their sins and join the visible Church. Our Lord says: **"If any man will come after Me, let him deny himself and take up his cross daily and follow Me."**

Man is the problem of problems. He is "fearfully and wonderfully made." As a building shows the skill of the architect, so the body shows the infinite skill of the Supreme Architect.

The body of the Christian is "the temple of the Holy Ghost." God is so great that the heaven of heavens cannot contain Him, yet He dwells "with him that is of a contrite and humble spirit."

This wonderful truth invests the body with peculiar dignity and glory. What an honor God confers upon it!

And how heartily and entirely should it be consecrated to Him! Paul, when cautioning his brethren against sin, warns them to not defile "the temple of God."

The soul is one's self. Paul says: "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The "spirit, soul and body" are specified as the three component parts of man's nature, including the material mortal body, the animal soul or life, which dies with the body, and the rational, immortal spirit. Laura Bridgeman, who was deaf and blind, asked, "What is the soul?" Her noble

teacher said: "The soul is that which thinks and feels and hopes." And she spelled back, "and aches so!" Put their words together and we shall get some idea of the soul.

"It is that which thinks and feels and hopes and aches so," and will continue to "ache so" if it is unsaved.

We need the Bible more to prepare us for eternity than to teach us that we are immortal. Lazarus was in heaven and Dives in hell, and their bodies were dead.

As the pines and acacias are green amid the barrenness of winter, so shall the Christian flourish in the hour of death, and bloom forever in "immortal youth."

MAN IS INFINITELY VALUABLE

And time enhances his importance. A great statesman retired and gave himself to serious thought. His companions told him he was becoming melancholy "No," he replied, "I am **serious**; for all are serious round about me. God is serious in observing us, Christ is serious in **interceding** for us, the Spirit is serious in striving with us, our spiritual enemies are serious in their endeavors to ruin us, poor lost sinners are serious in hell; and why, then, should not you and I be serious, too?"

Our text is a serious question. It pierces my inmost soul. When a case is incapable of being expressed the Scriptures often put it in form of a question. This question contemplates the condition of the man who has his chosen portion in this life. It affirms in the most emphatic manner that man is of more value than the whole world, and upon the ground of his surpassing worth, presses the great duty of laboring **first** and **chiefly** after his salvation.

Man is too precious to be lost for any earthly pleasure or any promise of seeking his salvation at some other time. He should be willing to suffer any pain, endure any trial, or bear any cross, rather than "lose himself." And he who risks his life and personal interests for the sake of Christ and

conscience, shall "receive manifold more in this present time, and in the world to come life everlasting."

God says: "My son, ~~save~~ ^{save} Me thine heart." Don't waste yourself on evil objects. ~~He can every moment to save every soul.~~ ^{SCHOOL OF THEOLOGY}

All holy beings rejoice "when one sinner repenteth."

"What is the thing of greatest price,
The whole creation round?
That which was lost in paradise,
That which in Christ is found.
The soul of man, Jehovah's breath,
That keeps two worlds at strife;
Hell moves beneath to work its death,
Heaven stoops to give it life."

I believe man is the most precious gem in creation because **the Lord Jesus declares him to be so.** A minister says a friend showed him a diamond worth \$10,000. He believed it was very precious, because his friend said so. We ought to believe that man is very precious **because our Saviour says so.** And we are saved through faith in Christ. "Receiving the end of your faith, even the salvation of your souls." "Do ye now believe?" **The price of redemption proves that man is beyond all valuation.** "It is the blood that maketh an atonement for the soul." "Ye are bought with a price." An infinite Father gave an infinite Son. "God was manifest in the flesh." The universe were as nothing compared with Christ. We cannot fathom the depths of the mysterious experience of our Lord's last suffering.

We must walk reverently, for here we stand on holy ground. The passersby reviled Him; they fulfilled unconsciously the predictions of the twenty-second psalm; they repeated the misrepresentations of the false witnesses; they repeated the taunt of the tempter, "If Thou be the Son of God." The Son of God, the tempter had suggested, should not suffer pain and hunger; the Son of God, the mockers said,

could not hang and die upon the cross. They little thought that it was because He was the Son of God that He would patiently suffer, that He would meekly die. None other than the Son of God could suffer that anguish and die that death, "the Son of God, who loved me and gave Himself for me."

It has been said that Deity cannot suffer; but the Bible ascribes grief to the Holy One. Jesus Christ "tasted death for every man." We trust in Him to save us, not only because He is our brother, but chiefly because He is God's Son, He is Divine. Our confidence in His ability to "save unto the uttermost all that come unto God by Him," is founded upon our belief in His Divinity. We refer our salvation more to His death than to any other event.

"**Christ died for us.**" The great fact is of supreme importance to us. The God-man is the only "Name under heaven given among men whereby we must be saved." This Divine sacrifice was a necessity to the atonement. "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor."

Charles Wesley says:

"O Love divine, what hast thou done!
The incarnate God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!
The Son of God for me hath died;
My Lord, my Love is crucified."

It is said Christ is the same in Heaven that He was on earth—the same in all sensitive care and love and desire. I believe the world's sin grieves Him still. "Ye crucify the Son of God afresh" is not to be frittered away as a mere metaphor. What did Christ say **after His ascension** to the persecuting Saul? "Saul, Saul, why persecutest thou **Me**?" Not "My Church" merely. The Head felt with the members.

THE VALUE OF A MAN IS SEEN IN HIS LOSS

What is the loss? "**Himself.**" The loss is im-

measurable. "What shall it profit a man if he gain the whole world and lose his own soul," or higher heavenly life? What shall it profit him if he shall indulge some degrading passion, and thereby "lose himself?" What shall it profit him, if he swallow a few more intoxicating drinks, and in the end "lose himself?"

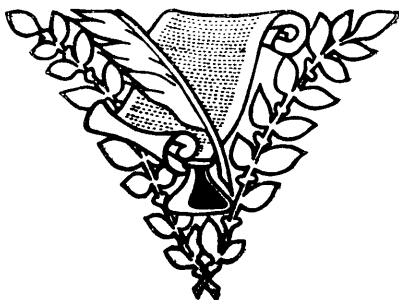
Consider the **extent** of the loss. **This is entire loss.** When Francis I. lost the important battle of Pavia, he described it by saying: "We have lost all but honor." Not so with the loss of a man, there is nothing to qualify it, nothing to mitigate it. "It is the loss of losses, the death of deaths, a catastrophe unequaled in extent, and unparalleled in its amount through all the universe of God."

A fearful forfeiture! A forfeiture that involves the fate of being cast into "the blackness of darkness forever." "The unrighteous shall not inherit the kingdom of God." They shall be "punished with everlasting destruction from the presence of the Lord and from the glory of His power." "Everlasting destruction" cannot mean annihilation, since it is punishment, and is "everlasting." The word "everlasting" is applied to God, to denote His eternal duration. So that if the Divine existence is eternal, the life of the righteous and the punishment of the wicked must also be alike eternal.

A grain of sand is part of the earth, a drop of water is part of the ocean, but our best comparisons and illustrations are but ciphers in the arithmetic of eternity. How terrible the thought of "everlasting punishment." There is an awfulness about it which we cannot express. It is enough to cause the most serious reflections. To continue forever just as they are, to say nothing more, is a fearful thought! This has led some to Christ. They preferred to be on the sunny side of eternity, to be forever with the righteous. And don't you, dear friend? Where are you going to spend eternity?

The supreme work of life is to fit ourselves for God and eternity. And life is rich in the opportu-

nity of everlasting glory. But there is but a "step" between us and death. "The time is short." Eternity may hang upon the decision of this hour. "**Now** set your heart and your soul to seek the Lord, your God."



The Holy Trinity

2 Cor. 13; 14—"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

We regret that false teachings concerning the Holy Trinity still exist. Heretics accuse Trinitarians of having three Gods; but that is untrue. The orthodox Church distinctly affirms that there is but one God. "And in unity of this Godhead there are three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

The Trinity is infinite. Yet it is a doctrine clearly taught in Holy Scripture, and full of comfort to those who reverently approach it with submissive and teachable minds. To believe in this mysterious doctrine is "a proper exercise of faith." Its study and contemplation are full of practical value. "The truth of the Trinity is the center and circumference of our faith." It distinguishes Christianity from all other systems of religion. Its proofs are found wholly in the blessed Bible.

Men say they cannot comprehend it, therefore cannot believe it. But we are surrounded by mysteries. Life, death, air, light, body, soul, nature are enshrined in mystery.

Tupper says:

"There be three great principles, life, generation, obedience,

Shadowing in every creature, the Spirit and the Father and the Son.

Thyself hast within thyself body and life, and mind;

Matter, and breath, and instinct unite in all the beasts of the field;

Substance, coherence and weight, fashion the fabrics of the earth;

The will, the doing and the deed combine to frame
a fact;
The stem, the leaf, and the flower; beginning
middle, and end;
Cause, circumstance, consequent, and every three
in one;
Yea, the very breath of man's life consisteth of a
trinity of vapors,
And the noon-day light is a compound—the triune
shadow of Jehovah!"

We don't pretend to explain God's existence.
"Canst thou by searching find out God? Canst
thou find out the Almighty to perfection? It is as
high as heaven; what canst thou do? Deeper than
hell; what canst thou know?"

There is one thing that runs through the whole
Bible, "The threefoldness of the Divine nature."

We worship one God in Trinity and Trinity in
unity, because it is **revealed and enjoined in the
Holy Scriptures**. Scripture proofs for this doctrine
are numerous. The Scriptures speak of three Per-
sons and of three only, under Divine titles. It is
a remarkable fact, that while the Scriptures main-
tain, as their leading principle, that there is but
one God, they so frequently speak of **three** Persons,
to each of whom they ascribe the peculiar attributes
of Divinity.

This doctrine is indicated in that solemn form
of benediction in which the Jewish high priests
were commanded to bless the children of Israel, and
which singularly answers to our text that so appro-
priately closes the solemn services of Christian
worship.

In this benediction we have a clear recognition
of the equality and distinct personality of the three
Persons of the Godhead. It is given in Numbers 6-
24-26: "The Lord bless thee and keep thee; the
Lord make His face shine upon thee, and be gra-
cious unto thee; the Lord lift up His countenance
upon thee, and give thee peace."

If the three members of this form of benediction

be attentively considered, they will be found to agree respectively to the three Persons of the Trinity, taken in the usual order of Father, Son, and Holy Ghost.

The first member of the formula expresses "the love of God," the Father of mercies and fountain of all good; the second well comports with the redeeming and reconciling "grace of the Lord Jesus Christ," and the last is appropriate to the purity, consolation, and joy which are received from "the communion of the Holy Ghost."

The prophet Isaiah makes this threefold distinction and limitation: "And one cried to another and said, Holy, holy, holy is the Lord of hosts."

The triple repetition has been understood in all ages of the Church as connected with the doctrine of the Holy Trinity. "Holy is He who has created us, and bidden us worship Him in the beauty of holiness. "Holy is He who has redeemed us, and washed away our sins, and made us by profession, holy. Holy is He who day by day sanctifies us, and makes us in very deed and truth, so far as we will permit Him, holy."

Again, "And now the Lord God, and His Spirit, hath sent Me." The words are manifestly spoken by Messiah, who declares Himself to be sent by "the Lord God and His Spirit."

This doctrine is most explicitly taught in the New Testament. Luke 3-22: "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased."—Here is a revelation of the blessed Trinity—God the Son "manifest in the flesh," God the Holy Ghost descending in a dove-like form; God the Father speaking from heaven, recognizing in Jesus, God and man, the "only begotten Son" of His love.

Jude says: "Praying in the Holy Ghost, keep yourselves in the love of God; looking for the mercy of our Lord Jesus Christ unto eternal life."—Here we have special duties and privileges of Christians associated with the offices and grace of the Holy

Trinity. They are first encouraged to pursue the work of building up their spiritual life and character, which assumes that a foundation has been laid by faith in Christ.

To realize this blessing there must be prayer in association with the help of the Divine Spirit, who will unfold the work of the new covenant blessings and prompt the suppliant to seek "the fruits of the Spirit" in all their variety and inexpressible value. Christians are, then, exhorted to keep themselves in the circle of the Father's love that they may realize all the benefits of adoption, and maintain a becoming confidence in the aim of all His discipline which is to prepare them for eternal life.

All these counsels are concluded by an exhortation to look for "eternal life" through Christ. Our Lord often directed the minds of His disciples to the future life, in which would be found the consummation of His purposes in the peace, security, joy, and perfection of His followers.

"The grace of **the Lord Jesus Christ**, and the **love of God**, and the communion of the **Holy Ghost** be with you all. Amen." This text alone is sufficient to prove the doctrine of the Trinity. Had not the apostle been convinced that there was a **personality** in this **ever-blessed** and **undivided Trinity**, he could not have expressed himself thus. And had not our Lord intended to be understood in **this way**, He would not have given such a commission to His apostles to baptize the nations "in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**."

The doctrine is the teaching of God. And the genuine Church of God has ever received and understood it in this way. One of the fathers says: "I cannot think of the unity without being irradiated by the Trinity. I cannot distinguish between the Trinity without being carried up into the Unity." May this be our experience!

It is a source of joy to Christians to be assured that the whole Trinity is interested in their salvation. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in

Him should not perish, but have everlasting life.”
 “For through **Him** we both have access by one **Spirit unto the Father.**” It is a free access, an open access, an access that may well inspire confidence, because it is in Christ, “We have boldness and access with confidence by the faith of Him.” Christ’s sacrifice, as it has given infinite satisfaction to God, is fitted to inspire the soul of the Christian with perfect confidence.

It is by the Spirit’s influence we are brought home to the Father. It is by Him “we are baptized into one body.”

The indwelling of the Spirit is necessary to the perpetuation and power of “our fellowship with the Father and the Son.” It is the Spirit especially who helps our infirmities in prayer.

Thus we see how the three Persons of the Trinity are concerned in our salvation.

“Most high and holy Trinity!
 Who of Thy mercy mild,
 Hast found me here in time to be
 Thy image and Thy child.
 O, let me love Thee day and night;
 With all my soul, with all my might;
 O come, Thyself my soul prepare,
 And make Thy dwelling ever there.”

Christ Himself, when He was saying those last tender words to His mournful disciples, before His crucifixion, taught them emphatically to associate, in the most intimate union with Him, the Father and the Comforter. He said: “If any man love Me, he will keep My words, and My Father will love him, and **We** will come unto Him and make our abode with Him.” And again: “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

The doctrine of the Trinity throws light on the Bible and reconciles seeming discrepancies. How

beautifully it harmonizes those passages which teach that "the Father is God, the Son is God, and the Holy Ghost is God—and yet there are not three Gods, but one God."

True faith in the glory of the Holy Trinity sustains the spirit when the body is dying.

Joseph Cook uttered an incontrovertible truth when he said the Trinity is "**the martyr's faith.**"

"Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen!"



God's Leading in Our Lives

Isa. 42; 16—"I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them."

God works for us in ways that are mysterious at the time. If we consider our ignorance and His omniscience, we shall see that this **MUST** be so. How can we be otherwise than "blind" to the large and long purposes of Him "whose way is in the sea," and to whom a "thousand years are as one day?" As a child may know his parent, while at the same time he is unable to follow him into the regions of pure mathematics, so a Christian may know God as He reveals Himself in Christ, and yet stand in awe before His unsearchable judgments. We are to live by **faith**. Our attitude should be one of humility, of reverence, and of thankful praise. Christ said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." Nothing is hidden from Christ. "Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off." The secret thoughts, the secret motives, the secret plans of every life, He knows them all.

As we look to the judgment seat, is there not a comfort in feeling that "the Judge of all the earth" will "do right?"

Do we not often hear the Lord say, "I will bring the blind by a way they know not, I will lead them in paths they have not known?" Let the afflicted listen to that voice, believe and be comforted. As pure gold is never injured by the refiner's fire, so Christians are never injured by affliction. And as the snow, though cold and uncomfortable, warms and nourishes the earth, so affliction, though severe and prolonged, nourishes the believer in the Christian graces.

The Psalmist says: "Before I was afflicted, I

went astray, but now I have kept Thy word."

God sees us, but we cannot always see Him. And as the shepherd's faithful care protects the wandering sheep, so the Lord's disciplinary dealings are among our greatest mercies. Afflictions provide times of meditation. They are to the moral life what Sabbaths are to the bodily life. And God chastens us in love. "He doth not afflict willingly, nor grieve the children of men."

"If need be" He brings us down from our sunny heights to the dark canyon. There we are nearer to Him than at any other time. Sorrow is that very cloud in which He hides Himself and comes to teach and help. Lovelier, indeed, to our eyes would be the golden sunset of a tranquil summer evening. But without the dark clouds that pour the gentle showers upon the earth, it would become a desert. And as the dark storm brings out the rainbow, so the dark cloud of sorrow brings out in heavenly light, the "exceeding great and precious promises" of the blessed Bible.

Jacob said: "All these things are against me, Joseph is not and Simeon is not, ye will bring down my gray hairs with sorrow to the grave." What he deplored as the suspected cause of a premature and sorrowful death was the means of a prolonged life and a most comforting death. Out of his tears and sorrows, God made arise to him a blessed sunshine in old age and closed his eyes with the very hand over which he had wept as over one that was dead.

God's dealings with the Israelites were mysterious. It was just what they wished when He delivered them from their task masters and when He parted the Red Sea and overthrew Pharaoh and his host, but when God thundered out of the cloud on Sinai, when hunger pinched them, when God brought them to the very confines of Canaan and then led them back almost to Egypt and caused them to wander forty years over a barren land, feeding them with bread from Heaven and opening for them fountains in the rock; these things they could not un-

derstand. He led them in a way they knew not, but they know now.

It was a mystery to the sisters of Lazarus that Jesus suffered their brother to die, since Christ loved him so much, that He who raised to life so many strangers purely out of sympathy with the afflicted friends, would suffer His own friend to die, was incomprehensible. But they afterwards saw that it was "for the glory of God that the Son of God might be glorified thereby."

Elijah in the cave was a mystery. The imprisonment and execution of John the Baptist, was a mystery. But we read the purposes of God in them.

God has a purpose in every man's life. He sets good and evil before us. We choose "eternal life," or "eternal punishment."

"God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him." He protects us when we no more know the danger from which He rescues us, than the child lifted by the tender hand of a mother from the railroad upon which it crawls. He often turns us from some enterprise through which we were about to go to ruin.

And how often we murmur!

When He took away the staff on which you hoped to stay yourself in old age, He has said: "Cast thy burden upon the Lord, and He shall sustain thee."

Christians, "we walk by faith, not by sight." "We know in part" here; but, **"we know that all things work together for good to them that love God"; and we know that we love God.**

Like some sculptor's work prepared in concealment and with long labor, carved out of the rough, unshapely block by many a painful stroke of mallet and chisel, till the artist's ideal is wrought out, and on some public day the finished masterpiece is at last unveiled; so the Christian, perfect in Christ, will be "presented faultless before the presence of His glory with exceeding joy"

"Commit the keeping of your soul to Him in

well doing."

"He walks with thee, that angel kind,
And calmly whispers, Be resigned;
Bear up, bear on, the end will tell
That the dear Lord ordereth all things well."

And as the huge anchor goes down into the great deep and fastens its iron tooth upon the moveless rocks, holding the ship like a giant's arm, so the Christian's anchor of hope goes up into the heavenly sanctuary and fastens itself upon Jesus and we are held safely forever, sure and steadfast.

And some severe affliction may almost immediately bear "the peaceable fruits of righteousness." It may prepare us better for the Master's service. We are like some plants, which the more they are trodden upon, the more they grow. And as the wing of the young eagle is strengthened by the demands made upon it when borne aloft and then committed to its own unaided effort, so faith grows in strength by every appeal made to it. "Have faith in God." Stay your mind on Him and He will keep you in "perfect peace."

And as the Eolian harp gives sweeter music during the thunder storm than at any other time, so your example, possessing your soul in patience while suffering with Christ, will sweeten the sorrows of others.

"When we in darkness walk,
Nor feel the heavenly flame,
Then is the time to trust our Lord
And rest upon His name."

The Bible is full of records of deliverances, both of nations and individuals. These things are "written for our learning, that we through patience and comfort of the Scriptures might have hope."

And our holy Christianity crosses death's narrow "valley," fearing no evil, passes to the summit of the everlasting hills, and gazes upon scenes of glory fast by the throne of God.

Follow Christ and He will guide you by His counsel and afterward receive you to glory.

"Grace be with you. Amen!"

Christmas



Haggai 2; 7—"The Desire of all nations shall come."

Cyrus captured an Arminian princess, and condemned her to death. Her husband offered to redeem her life with his own. Cyrus was so struck with the man's magnanimity that he released them both, and declared his purpose to reinstate them, with great power and riches in their own country. And now, while many are praising the generosity of the great king, the woman stands silent and weeping. One of the bystanders says to her: "And what do **you** think of Cyrus?" "I was not thinking of him at all," was her reply. "Of whom were **you** thinking?" "I was thinking of the noble man who redeemed my life by offering to sacrifice his own." Is not this the true attitude of a Christian? We should think more tenderly of the Divine Man who redeemed "our life from destruction," not by the offer, but by the actual sacrifice of Himself. Is Jesus your Saviour? Are **you** looking to Him? Every nation has its heroes and sages. Some have acquired a world-wide celebrity. But for none of them could it be claimed that they were "the desire of **all** nations." But in **every** land many hearts rejoice when the name of Jesus Christ is pronouncing. It is not that they honor Him as they honor a great philanthropist as Clara Barton or Helen Gould. It is something deeper, loftier, holier and more lasting than this, and it is a sentiment that is common to all nations and tribes and people. Men of all kindreds and languages regard Jesus Christ with the same feelings. Men who are apart on other topics use the same language when they bow before the mercy seat, sing the same hymns to the praise of the Redeemer and labor with the same zeal for the conversion of the world. Before Christ's advent there was a general shaking of empires. Persia

fell; Alexander's dominion was divided and gradually shattered before the might of Rome; Rome herself was torn with civil wars. The faith in the power of national gods was everywhere weakened, and men were prepared to receive the new revelation of one Supreme Deity, who came "to seek and save the lost." All nations have desired a visible Divinity. Christianity supplies this demand of the human heart, as no other religion known to man does, by exhibiting Jesus Christ as "Son of God" and "Son of man," and therefore possessed of authority to act as "Mediator between God and men." The Scriptures also present Him to view as One whose blood is able both to take away the guilt of sin and break its enslaving power. And this proves Christianity to be the only true religion. For what is a religion worth if it cannot or dare not meet the demands of the human heart and conscience? Basil says: "You may take away my life, but you cannot take away my comfort,—my head, but not my crown; yea, had I a thousand lives, I would lay them all down for my Saviour's sake, who has done abundantly more for me." Christ is "the Desire of **all** nations," but men know not His value; a Sun which ever shines, but men perceive not His brightness, nor walk in His light. No mind can fully grasp His glory, His beauty, His worth, His importance, no tongue can fully declare. "**He is altogether lovely.**" "The desire of all nations shall come"—His coming shall issue in a general satisfaction. In Him shall "all the families of the earth be blest" with the best of blessings. He was long expected and desired by the good people in all nations that had any intelligence from the Old Testament concerning Him. All the nations that are brought into Christ, and disciplined in His name, have called Him, and will call Him, all their **Salvation, and all their Desire**. This glorious title of Christ seems to refer to Jacob's prophecy: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." He

came, saying: "Him that cometh to Me I will in no wise cast out." He came, and every ancient type and shadow were submerged in the full tide of glory that rolled before Him at His advent. Christ came and the angelic choir sang: "Glory to God in the highest, and on earth peace, good will toward men." And the specially appointed herald angel said: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the City of David, a Saviour, which is Christ the Lord." He came and "His star" rose in lovely radiance over Bethlehem, and directed the wise men to the place where the infant Redeemer was born. Christ came, and the demons of despair spread out their dragon wings to return to their native hell, vanquished forever, in the face of prophecy fulfilled: "For this purpose the Son of God was manifested that He might destroy the works of the devil."

The real progress of man is the progress of moral goodness. This requires great social revolutions. "Thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Perhaps the primary reference here is to the changes which were to be effected in the Jewish system and commonwealth preparatory to the Christian dispensation. Judaism was shaken to its center by the appearance of Christ. May we not hope that all the revolutions that are constantly occurring in governments and nations are only the removal of obstructions in the moral march of humanity? In the clash of arms, in the fall of kingdoms, one ought to hear the words, "Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God." This involves the satisfaction of the moral cravings of mankind. "The Desire of all nations shall come." Whether this refers to Christ or not has been questioned. Still, phil-

osophy and history show that He meets all the moral longings of humanity. The moral craving of humanity is satisfied in Christ, and in Christ only. Man's deep desire is reconciliation to his Creator. Christ effects this—"God was in Christ, reconciling the world unto Himself." The **paramount necessity** of the race is a **Saviour**. Wherever man is, there is a sense of sin and danger; a feeling of exposure to penalty; the dread of an offended Deity. Men are conscious of their need of a true Atonement for their sin, and complete deliverance from its bondage and corruption. These longings of humanity and many others are thoroughly met and satisfied in Jesus Christ, and prove Him to be beyond all question "the **Desire of all nations.**" No nation can enjoy true and permanent prosperity except by receiving and honoring Him. If Christ be "the Desire of all nations," then the cause of **missions** should have our earnest and continued support. Christ alone can cure the world's maladies. He alone can bring salvation to the nations. It is our privilege to make Him known to them. This is our imperative duty to them, and Him. "Our great mission is missions." Our Church is, and ought to be, a **missionary Church**, and **must be**, if it would show itself to be a live branch. It is our only road to perpetual life and usefulness. Any Church that is not eminently missionary and aggressive in spreading the Gospel of Christ, is a dead branch, or will shortly wither and die. Man is dear to man in human relations, but more so when brought into a divine brotherhood. The perfection of duty is found in man meeting heaven's own proposition to save man. Let God be honored; let righteousness which "exalteth a nation" prevail everywhere; let the Church become holier as she enlarges, more exalted in her sense of duty as she looks upon her future responsibilities. We gather to His birthday festival, and hail the announcement of His nativity as the most gladsome tidings that ever came to a fallen world.

“Mild, He lay His glory by,
 Born that man no more may die;
 Born to raise the sons of earth,
 Born to give them second birth.”

Let us, therefore, in spirit repair with the shepherds to Bethlehem, and greet the infant Immanuel in the manger, and present to Him our gifts. “Let us present to Him the pure gold of love, the frankincense of our praise, and the sweet-smelling myrrh of our penitential faith.” Let us follow Him as our example—the incarnation of all virtue, and the perfection of all obedience, “in the likeness of sinful flesh condemning sin in the flesh, that the righteousness of the law may be fulfilled in us, who walk not after the flesh but after the Spirit.” Walking as He walked, we cannot err; and, like Him in earth, we shall be like Him in heaven. And let us not forget the poor and needy whom He came to save; praying and laboring to bring His kingdom of righteousness and peace to all sad and desolate hearts. doing good to others as He has done for us. “For ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might be rich.” This day of days should beget in every soul a feeling akin to that which God had when He bestowed upon mankind the choicest gift of Heaven—“His only begotten Son.” “This is the Gift of gifts.” It exceeds not only all that man can give, but all the other gifts of God. Is it any wonder that the learned apostle lacked adequate language to characterize this blessing to humanity and called it simply the “unspeakable gift?”

“Cold on His cradle the dewdrops are shining;
 Low lies His head with the beasts of the stall,
 Angels adore Him in slumber reclining,
 Maker and monarch and Saviour of all!”

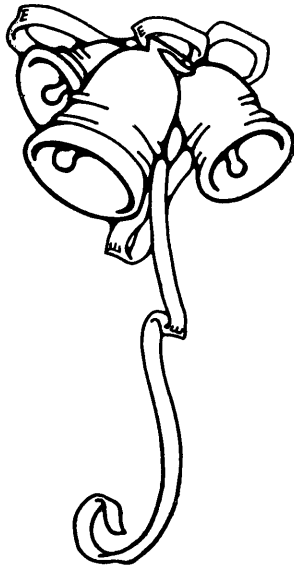
Christmas should be the happiest time with us in all the year. Every tongue should be loosed to

PAGE 70

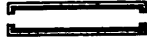
Speak and sing of the abounding grace of God.
Every heart should swell with grateful emotions
as it contemplates the wonderful condescension of
the mighty Saviour.

The Lord bless you and help you to rightly comprehend the magnificent achievements of this sacred anniversary!

“May constant friends around you throng,
Bright fortune strew your way;
And may you many sweet returns
Behold of Christmas day!”



Watch Night



Phil. 3; 13—"Forgetting those things which are behind and reaching forth unto those things which are before."

As the athlete throws himself forward in the race with all his energies strained to the utmost, so we should concentrate all our thoughts and energies on the one great end of life. Paul earnestly pursues his Christian course "toward the mark" or goal. He shows that the most advanced Christian is always the humblest. He confesses his imperfection: "Not as though I had attained, either were already perfect"; and again, "I count not myself to have apprehended."—This language argues a high estimate of a Christian's duty. We must ever keep Christ Himself before us as the only ideal to be copied and followed. And as men when walking across a glacier follow their guide, stepping in the print of his steps, and keeping near him, so we are to take Christ for our guide and keep near Him. Harcastle, when dying, said, "My last act of faith I wish to be to take the blood of Jesus, as the high priest did when he entered behind the veil; and, when I passed the veil, I would appear with it before the throne." So, in making the transit from one year to another, this is our most appropriate exercise. We see much sin in the retrospect, many a broken purpose—many misspent hours—many rash words. There is nothing for us but the great Atonement. With that Atonement, let us, like believing Israel, end and begin anew. Let a visit to the "Fountain opened for sin and uncleanness" be the last act of the closing year; and let a new year still find us there. Many persons are tempted to meditate unduly upon the mistakes of the past. This habit is very difficult to correct. And the temptation is to make the past the standard and so cut down the possibilities of the future. But content-

ment with the past is fatal to all progress. Christianity means a golden age **in the future**. Hence we must "press toward the mark for the prize of the high calling of God in Christ Jesus." Looking back endangers the climber. His one hope of reaching the summit is by "forgetting those things that are behind and reaching forth unto those things that are before."

There are other things besides the old year to leave behind us. It is a mercy of God that we can carry our identity with us. We have faults which Christ is waiting to heal. We have carried these too long; they burden others as well as ourselves. The longer we bear these burdens the heavier they grow. Why not bury them in the grave of the old year? Let us forget the mortifications, the sins, the failures of the past and go into the new year emancipated from "the sin which doth so easily beset us." And then there are recollections of the wrongs that we have suffered. Make haste to bury them. For along with real wrongs are many fancied wrongs. You made yourself judge in your own case, and decided for yourself. What if these decisions should be reversed at the bar eternal? It would be a terrible thing to have tried to do God's business as judge, and at the last be rebuked for your self-zealous pains! Why not wait in serene confidence that "the Judge of all the earth" will "do right?"

You mend nothing by remembering. You mar much by remembering. You are consuming thought which belongs to duty and God. You are making a heart sore in you which Jesus beseeches you to transfer to His healing arms. Be admonished to forget **all your wrongs**. Stop and reflect. Is it not possible that **you** have wronged some one? Have you no remembrance of such sins? You need forgiveness; **forgive**. You will want a merciful Judge; be merciful in judgment. You cannot be happy with this remembrance in your heart. Cast it into the grave of the old year. We are miserable judges of our own rights. And as the broken or bent telescope will not see anything rightly, so a mind wrenched

from its true line of action will put a blurred or misshapen look on everything. Carry forward nothing but what duty requires. We shall soon pass another milestone on life's journey. Can we permit ourselves to reach these landmarks, and make these changes, with never a thought of how soon the great change of all must come? Can we continue to float along the current of our life with an ungrateful indifference towards Him who forsook the glory He had with the Father "before the world was," and came the unknown distance from heaven to earth that He might "save His people from their sins?" Let us "go forward." God wants our record to be bright and worthy of Himself. He ever invites us to seek a more complete union with His son, to acquire an increasing love for His holy Word; and more and more to walk in that love which is "shed abroad in our hearts by the Holy Ghost given unto us." As the traveler in Eastern countries removes his sandals at the gate of the palace he would enter, so we should "lay aside" our week-day thoughts and devoutly enter the Church every Sabbath, and engage in the worship of the most High. "Why is the house of God forsaken?" The highest welfare of individuals and of society is bound up with the maintenance of public worship and instruction. The Church is the grandest institution on earth. It is the especial object of God's care. He has expended the grandest powers of His nature in building it up. Our duty is plain. All should pledge themselves "not to forsake the house of God."

The new year is a summons to a new life. It should begin with prayer and self-dedication to God. It should be sanctified and set apart for the Master's service. Our chief concern should be how to make the most of it for the advancement of the Redeemer's kingdom. With the majority the uppermost questions are, "What shall we eat? Or what shall we drink? Or wherewithal shall we be clothed?" They should be, "Am I prepared to do my duty? Am I seeking the mind that was in Christ?"

Shall I succeed in winning many souls in the new year? Is my lamp trimmed and burning?" "Wherefore gird up the loins of your mind"—Learn from the passing year to redeem the time that remains. The only sense in which the past can be redeemed is to lay to heart the lessons its experiences teach, and use the strength its victories have given in running "the race that is set before us." It is said that our earth, when viewed from stellar standpoints, shines like a fixed and fiery star. Thus may it be with the coming year. Its most painful experiences shall work out for us "a far more exceeding and eternal weight of glory." It will present a very different appearance when gazed upon from the pinnacle of the centuries than it will while passing. The past will affect us. As a burned child often brings its babyhood scars into old age, and wears them beneath the whitening locks and deepening furrows of life's "eveningtime," so the joys and sorrows, the work and play, the sins and sanctities, of all our ended years are helping to make or mar our present. God, in wishing us "a happy new year," does not mean one which, while passing, shall prove an unmixed delight, but one which shall be pronounced, when looked back upon from eternity's discriminating standpoint, to have been one of our best. "Forgetting those things which are behind, and reaching forth unto those things which are before," in a spiritual sense, "leaving the principles of the doctrine of Christ, let us go on unto perfection." But this is by no means all. Genuine spiritual growth implies holy activities. We are to press forward unto abundant harvests, thrusting in the sickle, gathering the golden sheaves. It must not be a year of waiting, opportunities, never before so inviting, will open before us daily. "Say not ye. There are four months, and then cometh harvest, behold I say unto you, life up your eyes, and look on the fields; for they are white already to the harvest." The Master will show us from day to day, just the work He would have us do. He will lead us to the hovel, and tell us to relieve gloomy want.

He will give us unmistakable power ~~AT ALL TIMES~~ the sign to us of blessed service and the promise of gracious help. He will place us in the midst of cheerless unbelief, where our testimony—most of all, our consistent life—will honor His truth. He will give us commissions far more in number than we can possibly fill if we trust to our wisdom and strength. He will burden our souls with holy prayer—prayer for the pastor of the flock—the backslider—the tempted—the unsaved. Prayer is mentioned more than five hundred times in the Bible. We must pray “always,” “everywhere,” and “for all men.” Never dawned upon humanity a more hopeful year than the one we are about to enter. To be faithful today is to usher the millennium. Victory is certain. We are on the conquering side and should step with steady tread into the new year. It is dark if we look at “the things that are seen.” But why should we? They are “temporal,” and are destined to pass away. But the unseen forces of truth are “eternal,” and their mastery in the universe will soon become apparent. The idolatries of the ages are losing their hold upon the nations of the east, and advancing light is preparing “the way of the Lord.”

Where twenty years ago very few had heard Christ's name, now tens of thousands rejoice to call Him Saviour and King. The blessed Bible is accessible to perhaps nine-tenths of the race, being translated into four hundred languages. God is working salvation in the earth. His Gospel is working effectually in the hearts of all classes. More than nineteen million copies of the Scriptures are published and circulated every year. We are looking forward, not to a funeral, but to a wedding, “the marriage supper of the Lamb.”

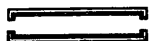
Christians, testify for Jesus. Reconsecrate every power you possess. Make yourselves missionaries for the Saviour, by bringing the Gospel to those out of the fold. “Make all you can, save all you can; and give all you can.” “Many prophets and kings have desired to see the things that ye see, and have

not seen them, and to hear the things that ye hear and have not heard them." Dear friends, this is a time for memory and tears. A time for the heart to grow soft and tender, and to receive impressions which can never be erased—to take a glimpse into the "book of remembrance." How many little acts that the world never noticed here appear in golden capitals! In that souvenir of eternity are preserved words and looks of kindness which dropped an anodyne into some broken heart. The still, small voice whispers: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." It is the highest wisdom to resolve while upon the threshold of the new year, to make the best use of the few days that God may spare us, and begin at once to put that resolution into practice.

"**Blessed** are ye that sow beside all waters." Sinners: God calls you and "now is the accepted time." Now is your best opportunity. God help you to improve it! "We pray you in Christ's stead, be ye reconciled to God."



Commencement Address



Class Motto: "Rowing, Not Drifting."

Man was made for a noble purpose. He is the capstone of creative wisdom. Eve and Adam were educated. God does not make savages. The facts of history do not sustain the theory of Darwin. We were created—not in the image of a monkey—but of God. Idolatry and barbarism are the outgrowth of forgetting God. Man is "fearfully and wonderfully made," and the world is a magnificent temple, for his home and school. The mind is greater than the world and our highest responsibility is to take care of it—to furnish—to adorn and keep it.

Our intellectual powers are to be the seat and abode of the love of God: "Thou shalt love the Lord thy God with all thy **heart and mind and strength.**" We must cultivate our living powers that the Master may have proper reception when He says: "Give an account of thy stewardship."

Labor was the law of paradise. The Master encouraged His disciples when "He saw them toiling in rowing." Valuable treasures are procured through effort. Pearls are gathered from the ocean at great cost of labor, sometimes of life. Gold and diamonds are in the heart of the earth; but for the miner, "death lurks in the dark behind him, and hides in the rocks before." Glorious views of earth and sky are seen from the summit of Mt. Rainier, but the heights are scaled at cost of climbing. And as the stormy lake is crossed only by heroic rowing, so high scholarship is obtained only by patient study.

We are not our own, but absolutely God's—our persons, influence,—all our capacities for enjoyment and usefulness. Especially our intellectual and moral powers with all their capabilities are His—His by creation—by ownership. And as the man who borrows money on interest is responsible for

the interest as well as the principal, so we are responsible to God for the **use** we make of our powers as much as for the power itself.

There is a plant hideous in ugliness and growing more and more so year by year, covering itself also with cruel thorns. But by and by there arises from its center something like a small telegraph pole and out of this suddenly spring a thousand blooms of sublimest beauty. So may ultimately God's life on the most deformed nature consummate splendid achievements.

The harmonious adjustment and development of reason and memory, of will and purpose, of conscience and character, are things we are justly concerned in and expected to look after. Life is what we make it. And as the sculptor models after the loftiest image in his mind, so we should shape our life after the Divine pattern. In his picture, entitled "The Voyage of Life," an artist challenges our profound consideration. A youth is just commencing the voyage. He grasps the oar with eagerness, resolution and assurance of success. But in the closing scene this same youth, transformed into an old man, sits in the bottom of the boat, forlorn, disappointed, despairing. The oars are broken; the boat is leaking; it is drifting toward a cataract, and all hope of success is manifestly given up. But an angel guides the boat and rescues the voyager from destruction. The painter gives **his** view of life. But the concluding scene **without** the angel is frequently realized. When one sails with the current, is it hard to see where his boat is drifting? **Of course** it is smooth sailing when the stream is hurrying towards the cataract. Is polished glass smoother than the Spokane above the Falls? Far upward the Spokane always **meant** the bottom of the Falls. **Escape** from the rippling music and sparkling waters of the beautiful river is the only safety from a terrible death. For no angel appears to turn the boat aside from that doom. What right has any one to expect it? He who sows to the wind reaps the whirlwind. The harvest is as sure as the sowing. Doubt-

less the young man in the picture was very sure that his life would be a conspicuous success. But the broken oars, and the leaking boat, and the rapid current, and the Falls just ahead, were fearful demonstrations of his folly and his failure. He, therefore, who proposes to himself a true and noble end, has no part or place in the artist's conception of "the voyage of life." He **never** fails. "They never fail who die in a great cause." And no cause is great that has not the Truth for its essential element. And **its** advocates always succeed.

There are great possibilities in a human soul. There are girls and boys in every community who, if cultivated, would be a power in Church and State. But gems in the dark unfathomable caves of the ocean are of no value to man. Bring them forth, polish them, and they shall shine in the crowns of kings. Brain is of no practical value unless it thinks. Brains of good natural quality are to be found everywhere. Men that under certain circumstances might sway the rod of empire will rest in unknown graves. Men are not born great, they make themselves great.

To the graduating class: The present is an impressive era of the preparation time in your history. Happy, if when the Master shall look upon the structure of a complete life, the voice of His greeting shall be "Peace be unto you," "Grace, grace unto it."

There is much evidence of the divine acceptance found in the character of the youthful Timothy. He was "well reported of by the brethren," had learned the doctrines of Christianity from a genuine apostle and had known the Holy Scriptures from childhood. Yet this was not sufficient. "Give attendance to reading," was the injunction of Paul, who, next to the great Teacher Himself, knew above all others what was required to meet the conditions of a full and glorious symmetry in the inner life of man. Paul himself would doubtless have preferred the loss of his cloak to the absence of his parchments. Among the last words he ever wrote was

his request to Timothy to bring the books to Rome, "but especially the parchments." He was "about to be offered," but his intense love for the treasures of the intellectual past remained with him to the last. He was an example for us. He had a great taste for all the purity and dignity and nobility of thought. And if one of the greatest men regarded the renewal and invigoration of thought so needful in the twilight of the world's best civilization, how much more called for in the intellectual progression of this century of centuries! "Next to the transformation power in the regeneration of the soul is the proper equipment of man's intellect today." The successful man in every calling is he who can say, "This one thing I do." With self-reliance and undivided attention every one should "press towards the mark." Help from **within** always strengthens. "A smooth sea never makes a skillful mariner." It is not in the hot-house, but on the rugged mountain where the storms beat most violently, that the strongest plants are reared. Steadfast devotion alone will exalt you to great usefulness. Much is given to the youth of our land and from them much will be required. The world expects much of you. With the steady purpose of good sense you are to solve the problems of time and place, of devotion and duty.

I beseech you to never be satisfied with present attainments. If you are satisfied with the highest of honors on commencement day you will not accomplish the great mission of life. Education ends only with life. A finished woman is the saddest of all sights, except a finished man. The wisest feel that they are but partially developed. In mind there is aspiration and attainment, effort and expansion from the first glance of perception to a scholarly and gracious eminence.

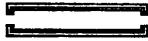
We are told that in every Buddhist temple there stands a tall and broad-leaved lily directly in front of the altar. Its meaning is as beautiful as is its artistic workmanship. It represents this, that, just as the pure white flower may grow out of the mire

and filth of the swamp, and blossom into loveliness, so may the heart of man grow by Divine help, above the corruption and wickedness of the world into a state of spotless beauty and purity

Is this symbol a true reflection of the history of your heart? If so you need not fear that your merits shall be overlooked. The jewel that is within your soul will be sure to flash its beauty upon the eyes of society. In 1641 Evelyn visited Amsterdam, and went into the tower of St. Nicholas' Church to note the playing of the marvelous chimes. He found a man pounding the keyboard. The nearness of the bells, the clanging of the keys, and the clatter of the wires, made it impossible to hear the music. Yet there floated over the city the most exquisite music. Many paused in their work and listened to the chiming and were glad. It may happen that in your watch tower, where you are wearily pouring the music out of your life into the empty lives of others, that the rattling of the keys, the heavy hammers, and the very nearness of the work, may prevent your catching even one strain of the music you are creating, that over the world, so full of weary souls, the melody of your work blends with the songs of angels, and is ringing through the corridors of the skies. It may gladden some burdened souls, who will rise in heaven and call you blessed.

The Lord bless you, make you faithful students of His will until you graduate into the highest school to dwell forever with the great Teacher, in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore!

Masonry



Masonry is "a beautiful system of morals, veiled in allegory and illustrated by symbols."

As the soul of man reveals itself in that wonderful organ, the voice, so Masonry reveals itself in the conduct of its members. And as the sound betrays the flowing of Spokane Falls, so the work of faithful members reveals the Scriptural principles of Masonry.

Pure Masonry and undefiled before God and the Father is this, that we visit the fatherless and the widow in their affliction and keep ourselves unspotted before the world.

Brother H. H. Everett says:

"May it be thy happy portion
To hear the Master say,
When on the judgment seat,
And on thy judgment day,
Well done, thou master craftsman,
Strong hast thou built and true
Upon the rock; eternity
Was set aside for you.
Builded hast thou on the level
Of all thy fellow man;
Thy temple hast thou made upon
The one eternal plan.
The plumb-line was thy guide line,
As writ upon the scroll
And built thy temple upright,
In thy rectitude of soul.
Upon the square thou fashioned
And tested every deed;
And an eternal temple
Shall be thy labor's meed.
The plans upon the trestle-board,
Of the celestial art,
Yes, all the truths eternal,
Thou hast in counterpart."

There are no works like works of love to hush the anger of the heart. The Church is the grandest institution on earth. It exists that its members may be inspired to become a fountain of spiritual sympathy to the widow, and a ministry of moral help to the orphan.

Will Masons stand by their principles, and so protect and preserve the heritage of Washington, Jefferson, Franklin and others who gave our immortal declaration of Freedom, Justice and Fraternity?

How great the need of practical sympathy!

“Dear ties of mutual succor bind
 The children of our feeble race,
 And, if our brethren were not kind,
 This earth were but a weary place.
 We lean on others as we walk
 Life’s twilight path with pitfalls strewn,
 And ’twere an idle boast to talk
 Of treading that dim path alone.
 Amid the snares misfortune lays
 Unseen beneath the steps of all.
 Blest is the love that seeks to raise
 And stay and strengthen those who fall;
 Till taught by Him, who, for our sake,
 Bore every form of Life’s distress,
 With every passing hour we make
 The sum of human sorrow less.”

One night at Valley Forge, during the Revolutionary War, General Lafayette saw a sentry staggering and apparently too weak to hold his musket, the poor fellow was nearly frozen. His clothing was ragged and his shoes were broken at the sides and toes, showing his stockingless feet. Lafayette took the gun from his hands. “Wake up, my man,” he said. “Go to my hut and you will find a fire, a pair of stockings and a blanket. Warm yourself; put on the stockings, and bring the blanket to me. I will stay here and take your place till you come back.” Half an hour later, the soldier returned

bringing the large blanket with him. Lafayette drew his sword and cut it in two equal parts and handing one to the sentinel, retired to escape his thanks. To show how sincere were the thanks, at one of the public receptions accorded General Lafayette during his visit to America in 1824, a white-haired veteran shook hands with him and exhibited a half blanket. The veteran was the sentry who had received the gift from the General forty-seven years before.

Masonry is called a secret society. It is a society that has some secrets. The objects of Masonry—charity and education, religious and political freedom—were never secret. Secrecy furnishes no cause for condemning any society. Every family is a secret society. Masonry works to create an army of exemplars, soldiers of the Light, who, by their every-day bearing in business, society and the family show the glory of the better life—the moral manhood among men.

Italian Masonry, working secretly in attics and back alleys, is a great uplifting force that is raising Italy to the light and unfolding to her eyes that glorious banner on which blazes the immortal words—Liberty, Equality, Fraternity.

Masonry is opposed because of its religious liberty. Why has Masonry been proscribed, prohibited and condemned in Russia? Because its civic platform is antagonistic to the principles which govern in a land where women, men and children are butchered in the struggle for religious and political liberty.

General Lafayette says: "Masonry is an order whose leading star is philanthropy." In this all can work in "some small sweet way."

"There's never a rose in all the world,
 But makes some green spray sweeter;
 There's never a wind in all the sky,
 But makes some bird wing fleeter;
 There's never a star but brings to heaven
 Some silver radiance tender;

And never a rosy cloud but helps
 To crown the sunset splendor;
 No robin but may thrill some heart,
 His dawn-light gladness voicing;
 God gives us all some small sweet way
 To set the world rejoicing."

The courts of the United States have declared
Masonry to be a charitable and benevolent association.

Masonry teaches the existence of God, the immortality of the soul and the brotherhood of man, but it admits men of all religions. It allows every man to worship God as his conscience dictates. "Give unto the Lord the glory due unto His name; bring an offering and come before Him, worship the Lord in the beauty of holiness."

The greatest want of Americans is reverence. Nothing is too pure or good to give to God. Solomon built the Lord's house seven years before he built his own residence. If the heart be consecrated, the life that flows from it will be beautiful.

"Sunbeams are not so bright as loving smiles; the rose and the lily are less fair than modesty and innocence; the gorgeous sunset less grandly beautiful than the calm evening of a holy life."

The spirit of worship brings man into closer sympathy with his fellow men. Hence the necessity of public worship, because all our best emotions become deepened when shared with others. We are made for fellowship in all the highest good of life.

Masonry is universal. It is antagonistic to spiritual despotism and political tyranny. But it is a contest of ideals, of principles, a struggle to find and follow the truth.

It is profitable to consider the lessons left by the lives of the faithful departed. If we cherish their memory, it may help us to emulate their noble qualities. It is eminently fitting that our institution should commemorate Washington's birthday. The corner stone of our National Capitol was laid by George Washington in Masonic regalia and under

Masonic auspices. Washington was buried by the Masons and every act of his last years shows that he held the fraternity, its principles and members in the highest esteem.

Two years before his death, he wrote the following letter to the Grand Lodge of Pennsylvania: "Fellow Citizens and Brothers of the Grand Lodge of Pennsylvania. I have received your address with all the feelings of brotherly affection mingled with those sentiments for the society which it is calculated to excite. To have been in any degree, an instrument in the hands of Providence to promote order and union, and erect upon a solid foundation the true principles of government, is only to have shared with many others in a labor which will prove through all ages, a sanctuary for brothers and a lodge for the virtuous.

"Permit me to reciprocate your prayers for my temporal happiness and to supplicate that we may all meet hereafter in that eternal temple, whose builder is the great Architect of the universe.

"G. WASHINGTON."

On another occasion he said: "Being persuaded that a just appreciation of the principles on which the Masonic fraternity is founded must be productive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society and to be considered by them a deserving brother."

The last services for Washington were executed by Alexandria Lodge. After the Rev. Mr. Davis had delivered his address, the Masonic ceremonies were performed and the great frame that held a great soul was laid to rest. His old neighbors from Alexandria were there to pay their last tribute, despite the wintry winds that swept the Potomac below. Washington said: "The grand object of Masonry is to promote the happiness of the human race."

"Memories sweet of mercies done
Will shine his name in memory's light,

And the blest seed he scattered bloom
A hundred fold in years to come."

Brother Theodore Roosevelt says: "More important than aught else is the development of the broadest sympathy of man for man."

Brother Elisha Kent Kane, M. D., risked his life amid icebergs in search of the remains of the lamented brother, Sir John Franklin.

Masonry must have a steady and high purpose. While it is a great leveler, it must level **up** and not down. There is a lofty principle underlying this practice, and this principle gives birth to the noblest Masonic effort.

It is the declared truth of the great Father of us all: "Has not one God created us? Why do we deal treacherously every man against his brother?" Unfaithfulness to God makes injury to our brother by being a bad example. Every man is bound to aid his brother to be good. It is often shown that every man is bound to aid his brother in distress. "The love of God carries the love of man." "It is the humanizing spirit of Masonry that keeps it alive."

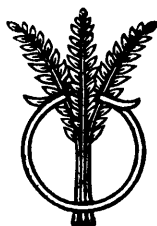
For the measure of our love to man, we have Christ's word: "All things whatsoever ye would that men should do to you, do ye even so to them."

Masonry has a bright future. The Mason of today cares more for the essential. The Mason of the future will have more of good will and more love. Starting with love to God, he must end in love to men. He will recognize more fully the beautiful life and doctrine of Him who was set as a "Plumb-line in the midst of my people Israel."

Love covers all the virtues. It inclines us "To do good unto all men." It is the richest jewel of the order and should ever shine with dazzling luster. Let us cultivate this noblest feature of the mystic tie. May it never grow cold!

"At last, when work is ended and every duty done,
With faith in coming glory, we meet life's setting
sun;

Awaiting resurrection, we bid the world adieu,
And fall asleep rejoicing, the better life in view.
The heavens that bend above the earth, by night
and day,
Proclaim the glorious Architect supreme and praise
His Holy Way.
With them and all created things, we gladly sing
His praise
Who hath preserved and blest our craft, and
guarded all our days.
We bow before the heavenly throne, to worship
Him with awe,
The Sovereign Master of us all, whose slightest
wish is law,
We ask His blessing on the craft, "Guide us to
know Thy love,
And grant that each at last may reach "The
Supreme Lodge above."



The Eternal Sonship of Christ



Col. 1; 15—"Who is the image of the invisible God, the first born of every creature."

The Son of God is "all in all." He is the God-man who mediates "between God and men." As a bridge across a river must touch both banks to be a medium of passage, so a "Mediator between God and men" must touch both the Divine and human natures to be the medium of reconciliation.

God has "many sons," but only one who is "the brightness of His glory and the express image of His Person." "And He is before all things. And by Him all things consist."

The Scriptures are most explicit respecting the incarnation of the personal Son. "The Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." This implies the eternal generation of the Son from the Father; for if the Father was Father "from everlasting," the Son must have been Son "from everlasting."

He spoke of the glory He had with the Father **"before the world was."** There is no inferiority in this Sonship. Augustine says: "Show me and explain to me an eternal Father, and I will show you and explain to you an eternal Son."

Christian sonship through regeneration, or being "born of God," signifies the fullness of the Father's love for His spiritual children. "As a father pitieth his children, so the Lord pitieth them that fear Him."

The Divine Fatherhood, even relation to the Divine Son, should have a special depth of meaning for us through the fatherly and filial relations in our own life.

The Fatherhood of God in relation to the Son is frequently expressed in the Scriptures. There are over fifty passages in which Christ is called "the

Son of God," and over forty in which He speaks of God as His Father; calling Him not **our** Father, but "**My Father.**"

Christ is God's "only begotten Son" in a sense in which He has no brother.

Christians are children by adoption, but Christ was never an alien.

It was said of Him in the great annunciation: "That holy thing which shall be born of thee shall be called the Son of God." This "Son of the highest," therefore, did not become the Son of God in the incarnation; He brought His Sonship into our nature with Him.

It may be said that the term "Son" often refers to the historical and manifested Christ; for instance, "Our fellowship is with the Father and with His Son Jesus Christ." But when we read that "God sent His only begotten Son into the world," and immediately afterwards "The Father sent the Son to be the Saviour of the world," the simple and obvious meaning ought not to be mistaken. "God does not become the Father by sending His Son."

The relation of Sonship is founded in His Divine nature. The theory that Christ is called "the Son of God" because of the miraculous conception is antagonized by one fact that He was called the Son of God by many persons who knew nothing of His miraculous conception.

Nathaniel evidently supposed Him to be the natural son of Joseph, but on receiving evidence of Christ's Omniscience addresses Him, saying, "Rabbi, Thou art the Son of God; Thou art the King of Israel"—"**The** Son of God," not **a** Son of God, or a "man of God," but the Personage whose rank and glory John had recognized.

Luthardt says: "Nathaniel's faith will never possess more than it embraces at this moment." Godet adds: "The gold-seeker puts his hand on an ingot; when he has coined it, he has it better, but not more."

I believe the idea of the eternal Sonship comes from the Old Testament prophecy, has its root in

Psalms 2 and 72 and in all the wonderful literature which recognized the ideal King upon Zion and upon David's throne. One who "from everlasting" has stood, and will stand, in personal relation with the Father. The Divine Sonship is the basis on which Nathaniel builds his further faith that Christ is the King of Israel. He is Messiah—King, because He is the "Son of God."

The centurian said: "Truly this was the Son of God." He knew Christ was executed for claiming to be the Son of God; he now recognizes that whatever that title meant, it was divinely attested by supernatural phenomena. Jesus was "the Son of God" because He so claimed, and God has affirmed His claim, "This is My beloved Son"—a title given to no other being.

This revelation of the Divine Sonship of Jesus is ascribed to the Father only "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." The three persons in the Godhead alone are fully known to each other.

When Christ defended His claims to Divine Sonship, He never referred to His miraculous conception, but to His works. And it is said that results are ascribed to the Divine Sonship of Christ, which could not follow if Sonship had no higher import than the miraculous conception. The distinction of Persons in the Godhead is founded upon something. "The Word was with God." A relation subsists of some kind, indicated by the word "**with**," but relation requires plurality, and plurality necessitates characteristics by which one is distinguished from another. It appears that the characteristic by which the first Person in the Godhead is in Scripture distinguished from the others is, that it pertains to Him to be a Father; and in the same way it appears that the second Person was chiefly, if not solely, distinguished by the fact that it pertains to Him to be a Son. To interpret, the "first born" literally would make Christ the first born being, not the first made, or created. What, then, is the sense

of the term "first born?" There are only three passages in which this term is applied to Christ. The first is Rom. 8:39: "For whom He did fore-know, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." The second is our text: "Who is the image of the invisible God, the first born of every creature." The third is found in the same chapter with our text: "And He is the head of the body, the Church; that in all things He might have the pre-eminence."

Now the mere reading of these passages makes it sufficiently evident that in the first and third of them, the pre-eminence is the idea, and the only idea, expressed by the term "first born," and nothing is left but the manifest inference that pre-eminence is the sense of the term in our text. The idea of **first created**, as an expression of order in time, is at once eliminated once for all.

There is no such idea applied to Christ. The term "every creature" does not prove that Christ is a created being.

Fortunately for the cause of truth, our text, taken in its immediate connection, overwhelmingly annihilates all that can be inferred from its form of expression. Let us read the passage with its context: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in Whom we have redemption through His blood, even the forgiveness of sins; Who is the image of the invisible God, the first born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things and by Him all things consist."

The Creator of the world is Omnipotent and Omnipotence is not transferable.

Our text then, "first born of every creature," must not be interpreted as affirming that Christ is a created being, but as asserting His superiority to all created persons and things.

The context of our subject ascribes to Him the whole creation, with no exception. "**For by Him were all things created.**" This proves that the Son of God is not included in the things created.

Our Lord says: "My Father is greater than I" —Not in **nature**, but in **office** and **condition** only.

The Father is in a glorious and exalted state, the Son in a humble, lowly condition. This implies no inferiority in His original dignity, wisdom, power and glory.

I believe these considerations show that the title "Son of God" is a divine title, and the Scriptures teach the Eternal Sonship of Christ.

As it is Christ's glory to be God's image, be it our honor to be "changed into the same image." We are "predestinated to be conformed to the image of His Son."

How great a sin it is to turn the glory of the incorruptible God into the image of corruptible creatures!

Let us remember "God was manifest in the flesh," and enabled us to love Him. Let such a revelation lead us to love God with all our hearts and our neighbors as ourselves.

"To Him be glory and dominion forever. Amen!"

A Young Man Void of Understanding



Prov. 7; 7—"I discovered among the youths a young man void of understanding."

A ship left England for this country with nearly four hundred and fifty passengers. A furious gale drove them northward. An iceberg almost broke the ship to pieces. Morning found them surrounded by fields of ice, with only one way of escape, and that was closing. They escaped just in time to save their lives. Near them was a ship completely surrounded by ice. The poor men fired guns and hoisted signals of distress, but alas! none could help them. Prepared or unprepared, they went to meet their God.

Life is a great ocean. Temptations are its icebergs. They close around us and threaten to destroy. What are we to do? Escape quickly.

If we linger we shall be lost, as the ship that lingered in the ice. If we look to God for help He will make a way of escape.

The young man in the text was exposed to a greater danger than the icebergs. They imperil this life; this evil damns the soul.

It is said Solomon's fort lay in the direction of moral philosophy, in the sense of the philosophy of morals. He saw "a young man void of understanding." Endowed by nature with the noblest faculties, he suffered his passions to overcome his judgment. He put himself in the way of temptation. The way of escape was before him, as it is in all temptations, but he would not take it. The profligate abandoned himself to vice; became openly and shamelessly immoral.

"Made prostitute and profligate the muse,
Debased to each obscene and impious use."

A strong, clear denunciation of this sin is needed. Many do not realize how fearfully wicked and how fatally ruinous it is. A man domesticated a young tiger, which became as playful and harmless as a kitten. One day the animal began to lick his master's hand, and drew forth and tasted blood. At once his tiger nature was aroused. His eyes glared; and he prepared to spring upon his master. His master **killed him**.

Man and the tiger have much in common. It confronts young men when appetite is strongest. And this evil "is common among men." And yet "the end of these things is death." "If ye live after the flesh ye shall die." "For to be carnally-minded is death"; spiritual death in itself, eternal death in its results.

Napoleon was conquered by his passions. Wellington was not his only master. Alexander the Great was almost slain by fits of demon passion. A depraved heart can make the wisest man act as though he were "void of understanding." It causes him to neglect the higher interests of his immortal nature and to spend his time in pursuit of the basest and most destructive pleasures. And it is a sin against God as well as an offense against society.

It is important that they who are in danger of falling should remember the solemn words of Paul, and the lofty point of view from which he regards the subject: "Flee fornication. He that committeth fornication sinneth against his own body. What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit which are God's." Could this sin which debauches the body be set forth in stronger language than when Paul speaks of the body as the "temple," in which not only the soul but the Holy Ghost dwells? "Which ye have of God," and, therefore, "not your own," but "bought with a price." And yet the purchase of Christ's blood is prostituted to the most shameful of all vices. "As-

sociation is assimilation," and, in this case, assimilation is the most dreadful form of desecration. This colossal sin of a desecrated human body is the satanic citadel of iniquity. We need a much larger and bolder discussion of the religion of the human body. The Church and the world would be vast gainers by it. We must lay much greater stress than is commonly done on the dignity, worth and glory of the human body as seen in the light of Christ's teaching. Full justice is not done this subject; and no wonder the body is sacrificed by thousands as a creature of appetite and lust.

"Bought with a price, **"the blood of the Lord Jesus paid for it,"**—a glorious thing to be bought and not too precious a ransom paid, and now sprinkled by that blood and hallowed by the indwelling Spirit.

O what intenseness of soul should go into the pleading, "Glorify God in your body!"

Because redeemed at such a price, honor God by consecrating once for all to His service all your powers of soul and body belonging to Him.

The Christian is a temple of the Holy Ghost. Every man is designed to be such a temple. See that the temple is not defiled. "If any man defile the temple of God, him shall God destroy." "He that soweth to the flesh shall of the flesh reap corruption."

As the fabled eagle who robbed the altar set fire to her nest with the burning coals that adhered to her breast, so the soul that robs God of His claims by making the body a nest of corruption, will set itself in flames.

This gangrene in society is said to be the most gross and disastrous dissipation. It is fatal to the sanctities of the home—sanctities on which the very life of the nation depends. The apostle elevates marriage to its rightful place as a divine ordinance. The ethics of the New Testament magnify family life.

The Christian religion, in honoring the family, guarding its rights, and proclaiming its duties, has

made the home a type of heaven.

Whenever the sacred character of marriage is recognized and felt, the result will be purity. And there is judgment in reserve for those who dishonor God's ordinance in this matter.

The breakers of the seventh commandment shall not escape. "Murderers and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

It is said the sixth and seventh commandments are clearly related; the one guards the life of the individual, the other the life of the family, the sanctity of the home. When one breaks the marriage vow murder is aimed at the collective life of the family.

It is madness for society to make light of such a crime, which, if permitted, must destroy society. For the family, not the individual, is the ultimate social unit. You may kill a leaf without injury to the bough, but kill the bough and what about the leaves? Individuals are leaves and blossoms on the tree of life. Adultery poisons the bough, and through that withers the leaves and blossoms.

"By the help of God's grace let man reverence woman, and woman reverence man, and each reverence in himself and in the other that ideal which is their common glory."

Take a lantern from the summit of a light-house and place it at the foot. It will still guide the ships, but no longer **off** the rocks, but **on** to them.

This illustrates a low ideal. It cannot but be mischievous. A high ideal will guard the heart and tend to purify it if impure.

A young man of promise—"an only son and his mother a widow"—in an evil hour began to tamper with temptation. He spent evenings in the saloon.

Then he commenced to tamper with truth—with chastity—with his employer's money; he went from good to bad; from bad to worse, till the spirit was broken, and the health shattered—and at length death laid its hand upon his blasted brow. For

many months thereafter his weeping mother (who has since died of a broken heart) would take once every week a few flowers to the cemetery, and scatter them on his grave; and as they dropped from her fingers, she would rend the air with her bitter wail, "O, my son, my son, would God I had died for thee, my son, my son!"

Beware of bad company! John B. Gough said he would give his right hand, if he could forget what he learned in evil society.

Of the ten thousand young men that every year go to the bad in London, it is thought that the ruin of ninety per cent, is due to bad company.

Circe is fabled to have dwelt in a palace embowered in the Eau Isle. There were flowers, music—many attractions. Whoever came to her, she by her powerful magic changed into wild animals. She first feasted her guests with delicacies, and gave them wine, and then transformed them. Such is the influence of "the strange woman," of wine, or of sin in any form.

And sin is not destroyed by being hid. "He that covereth his sins shall not prosper, but whoso **confesseth** and **forsaketh** them shall have mercy." "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The blood of Jesus denotes the sacrifice of the life of Jesus for us. It is the fullest and mightiest expression of the infinite love of God the Father toward us, who "spared not His own Son, but delivered Him up for us all;" and of the infinite love of Jesus His Son toward us in His voluntary self-sacrifice. "The precious blood of Christ" exerts its purifying and sanctifying influence until the heart and the life are thoroughly cleansed from all sin. No sin stains are so deep as to defy its power.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you."

Remember you are always under the watchful eyes of God, "For the ways of man are before the eyes of the Lord, and He pondereth all his goings." This should make us **dread to do wrong**.

Let us beware that we never go where we should not wish Him to see us. "Behold, the fear of the Lord, that is wisdom, and **to depart from evil is understanding**." A right understanding of life prompts to repentance. The life of sin is ruinous and foolish. It offers great delights, but its promises are lies.

The wise way of living is the path of purity and integrity—the path which can only be followed in godly fear and Christian faith.

"Forsake the foolish and live; and go in the way of understanding."



Greatness of Soul Salvation



Heb. 2; 3—"How shall we escape if we neglect so great salvation?"

Soul salvation is the most important subject that can occupy our living powers. It possesses universal interest. It will be the song of heaven forever. It means deliverance from eternal ruin. "Even Jesus Who delivered us from the wrath to come." Wrath is necessary to the consistency of the Divine character. The tenderest lips that ever spoke have said the wicked "shall go away into everlasting punishment."

The New Testament, as well as the Old, says: "Our God is a consuming fire." Paul said of certain sinners, "Their damnation is just." "The wrath to come" is the disposition of wrath in its future manifestation. Even now God manifests His displeasure against sin. The flood was an early and signal instance of God's wrath burning against a wicked world. And the destruction of Sodom and Gomorrah was another signal instance of God's wrath burning against sinners. "The wrath of God cometh upon the children of disobedience."

The day of judgment is called "the day of wrath and revelation of the righteous judgment of God." There is thus before the life of sin a dark future. "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

THE GREATNESS OF SOUL SALVATION IS SEEN IN THE GREATNESS OF ITS PRICE. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Created things could not purchase the salvation of men; else the sacrifice of Christ had not been offered. Christ pur-

chased salvation for sinners "with His own blood." And He bestows it **freely** because it exceeds all price. "Unto you first, God having raised up **His** Son Jesus, sent Him to bless you in turning away every one of you from his iniquities." "Everyone"—that is, on condition that they consent to be turned; for as they cannot turn unless He turn them, so He cannot turn them unless they turn.

The Apostles fearlessly preached "Christ crucified," "Redemption through His blood"—an exhibition of self-denial, of suffering, and of self-sacrificing love and mercy endured in behalf of man. "In all ages there has been but this one resting place for the sinner—the Blood!" "I have no foundation of hope but in the **atoning blood of Jesus Christ, my Lord and Saviour.**" And again, "I am sweeping through the gates to the new Jerusalem, washed in the blood of the Lamb." These are the words of departed saints; and in all ages numberless are such testimonies as to the ground of their confidence in the immediate prospect of standing in the presence of the infinitely Holy. "But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ."

SALVATION IS THE GREATEST BLESSING THAT CAN BE ENJOYED BY MAN. "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever." It was so regarded by all the sacred writers; by angels who preached it to the shepherds, sang their songs of ecstasy over it, and who ever "desire to look into" it; by Christ Jesus, who is our light and our salvation; and by all who have tested its riches. There is a profound philosophy in God's plan of saving sinners. It is a wonderful revelation of the wisdom as well as the love of God. I believe it will excite the adoring wonder of all worlds forever. In our present state, we can comprehend it but "in part." But under the illumination and guidance of the Holy Spirit enough may be known by the most ignorant to secure an interest in its provisions. "If we confess

our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The sense of guilt is taken away, its burden is rolled from the conscience. The justified soul exclaims, "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and song; He also is become my salvation." Thus the thought of this great salvation is deep and broad. In this life it is replete with blessedness, and joy, and hope; yet great as it is, it is only the forerunner of that which is everlasting—"the earnest of our inheritance"—a drop from the ocean of salvation in heaven.

"The Lord taketh pleasure in His people, He will beautify the meek with salvation." He polishes His jewels. After having raised them from the rough quarry of sin and condemnation, He molds and smoothes them to the fashion of His own moral likeness. "That ye put on the new man, which after God is created in righteousness and true holiness"—Get a new nature; "for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." **Therefore, you must be renewed in the spirit of your mind.**

We were like rough stones, but now we are like those "polished after the similitude of a palace." The work of refining is carried on by the Almighty Artist to prepare and embellish His people for "the day of their manifestation," before the assembled world, and for their gathering together in the "city of the great King." And as in the erection of Solomon's temple all the stones were hewn, squared and polished for their places at some distance from the site of erection, so all the precious stones of God's celestial temple are **in this world** purified, formed and adorned for the Church above.

THIS SALVATION IS GREAT IN ITS PRESENT BLESSING AND IN THE "HOPE OF ETERNAL LIFE." "But God who is rich in mercy, for

His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus." And this kindness is everlasting. We are conformed to the image of Christ. How great the change! How infinitely transcending all the reformations of men! This is **the reformation that is needed**. And this salvation finds its true termination in "eternal glory." "Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." This glory is indescribable.

"Eye hath not seen its blessed employ,
 Ear hath not heard its deep sounding joy;
 Dreams cannot picture a world so fair,
 Sorrow and death cannot enter there;
 Time doth not breathe on its fadeless bloom,
 Far beyond the clouds, and beyond the tomb,
 The clime of salvation is there."

Is not this salvation great? A great writer says: "Salvaion shines in every ray of heaven's glory. Salvation follows along all the streams of its refreshment and blooms in every flower of its beauty. Salvation radiates in all the constellations of its firmament and sparkles in every gem of its crowns. Salvation constitutes the harmony of every string of its golden harps and is the melody of its unmeasured spheres. Salvation rings along the resounding echoes of its ever rolling, every happy, ever triumphant eternity." The strangest of all things to me is that this "great salvation" is neglected. That our responsibilities are measured by our privileges is an immutable principle of the Divine government—"Unto whomsoever much is given, of him shall much be required."

Degrees of future punishment are proportioned

to the light or knowledge sinned against. "See that you refuse not Him that speaketh; for if they escaped not who refused Him that spoke on the earth, much more shall not we escape if we turn away from Him that speaketh from heaven." If they escaped not the Divine vengeance, who, under the Old Testament refused to obey God, "much more" shall not we escape if we "turn away" from the superior revelations and experiences of the Gospel. Are not our responsibilities as great as our advantages? If these great privileges, with their corresponding obligations, are disregarded by us, a terrible retribution will overtake us. Under "the word spoken by angels" a retribution was certain—"every transgression and disobedience received a just recompense of reward." How much more certain is it under the Gospel! It will be punishment from One who in infinite love has done everything He could to save us. How, then, "shall we escape if we neglect so great salvation?"

The question, "HOW?" is equal to the strongest affirmation. **You shall not escape.** "He that believeth not shall be damned." You need not toil to secure your ruin. Neglect alone is sufficient to bring you under the most terrible condemnation and punishment. "Give glory to the Lord, your God, before He cause darkness and before your feet stumble upon the dark mountains and, while ye look for light, He turn it into the shadow of death and make it gross darkness."

Thanksgiving



Prov. 3-6: "In all thy ways acknowledge Him and He shall direct thy paths."

This is a sacred anniversary. The Psalmist says: "Offer unto God thanksgiving and pay thy vows to the Most High." The pleasure of the Lord is sincerity of obedience. To this all the prophets bear witness. "Thou shalt remember" was one of the great words they brought from God Himself. This is the heart of Thanksgiving Day when it is rightly observed. It is a milestone of remembrance for our personal life, recalling the blessings of the past years. The vast blessings of our civilization will be appreciated fully only when we obey the command, "Thou shalt worship before the Lord thy God, and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house."

The institution of Thanksgiving was established by those who came in the Mayflower. The summer of 1623 was marked by a severe drouth. From the first day of May until the middle of July there was no rain. Starvation faced the colony. The Government appointed a day for fasting, humiliation and prayer. When the morning dawned the skies were cloudless and the heavens seemed brass. But, undaunted, those heroines and heroes engaged in importunate public prayer for **nine consecutive hours**. In the midst of their tears and implorings, without thunder, without winds, rain came in answer to prayer. The great harvest saved the people from the horrors of famine.

In 1777, the Continental Congress set apart the 18th of September to be observed as a day of solemn thanksgiving and praise, and directed the Committee on Commerce to import **twenty thousand copies of the Bible for gratuitous distribution**. Congress proclaimed a day of thanksgiving and praise on

account of the capitulation at Yorktown. This was eminently fitting. A Christian people should ever recognize God's hand in directing the affairs of men. He raiseth up one and casteth down another according to His wisdom and goodness, holding in check the forces of evil and sustaining the good as shall best promote His glory and the welfare of mankind. The nations are in His hand. God rules though we may not see His hand or acknowledge His power. But for His restraining presence the whole world would be filled with violence and blood. "We live, move and have our being" in Him, and from Him cometh every good and perfect gift.

We have much for which to be thankful. "O, praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." Life is a gift and to be is a blessing. To life God has added mercy, divine grace in giving comfort to the sorrowful and suffering, and salvation to the penitent. God has blessed the Churches so that they have been able to "go forward." The Bible has been given to the destitute, the Gospel to the heathen, and the Sunday School has invited the wandering and led the way from degradation and death to hope, manhood, heaven.

Special thanksgiving should be observed for the Temperance Reform. God is in that. He is its strength. More has been done during the past year for the education of all the people than in any preceding one. This, too, is the Lord's doing.

Let all unite in sincere thanksgiving to the great Giver of the harvests who "sendeth the springs into the valleys, which run among the hills and give drink to every beast of the field; who causeth the grass to grow and herb for the service of man, that he may bring forth fruit out of the earth"; and who has crowned the year with His goodness. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men. Let them sacrifice the sacrifice of Thanksgiving and declare His works with rejoicing."

“In all thy ways acknowledge Him and He shall direct thy paths.”

A recognition of the Lord is infinitely important. The framers of our Constitution recognized the fact “God is.” They did it in the Declaration of Independence under which the Government was organized, by an appeal to “the Searcher of hearts.”

Dr. Franklin proposed to offer prayer to God. Prayer was offered. Then the Assembly agreed; our Government was baptized with prayer in its organization.

They acknowledged the Lord by adopting the Christian era. “The year of the Lord” is a very significant article of faith. It not only recognizes the being and authority of the Father, but the Divinity of His Son, and the authenticity of His kingdom in the world. It is a truly Christian confession of faith. It was doubtless so regarded by the framers of our Constitution, many of whom were sincere believers in the Christian religion.

Patrick Henry says: “The view which the rising generation presents to my mind is greatly tarnished by the general prevalence of Deism, which with me is but another name for vice and dissipation.”

As the earth in her path around the sun makes her own night, rolling into her own shadow; so the darkness of life results from man’s turning away from God, the source of light, life, joy.

Our nation acknowledges God by the occasion which brings us together today.

Washington recommended a day of thanksgiving on the adoption of the Constitution. So, from time to time, the day was observed until 1864, when President Lincoln set apart the last Thursday of November as a national Thanksgiving Day. Since that time all the Presidents have followed his example.

Let all rejoice that this has become a national holiday.

We thank God for the land He has given us.

“He hath not dealt so with any nation.”

Our minerals are in astonishing quantity and quality and variety. The supply of food, health-

fulness of climate, and wages for work have enabled us to show an increase of population unprecedented in history.

“We have a goodly heritage.”

Sensible people should stop the foolish notion that nothing is worth having or seeing that is not far away and difficult to be enjoyed. Yet this foolish notion is carried through all human affairs, not excepting the salvation of the soul. Many despise what is in easy reach and would ascend to heaven to bring Christ down, or descend into the deep to bring Him up instead of believing in a present Saviour. Inconsideration is a great evil. But for inconsideration Adam had never sinned. It is the ruin of earth and the triumph of hell! “**Consider your ways.**”

We are thankful for our common schools. They are the bulwark of the nation. A free education for all children. One of the great excellences of our system is, that it is home education.

The family, like the Sabbath, was made for man. Family training prepares the child for the requirements of God in the Church, and the love of home lays the foundation of patriotism in the commonwealth.

We think God for our religion and for our religious prosperity. Religion had more to do with the formation of our nation than that of any other except the Hebrews.

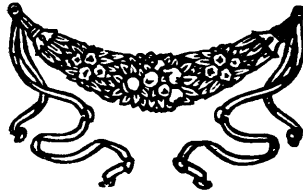
Christianity is the glory of our land. The Churches were never more progressive and prosperous. Human liberty was never before so well understood, nor so carefully guarded. The banner of Jesus never before floated over so many lands, nor numbered so many followers.

Infidelity retires before the advancing light. We thank God for the light. As the tabernacle stood in the center of the camp, so religion should be the central fact of every life.

Let us thank God and take courage for the great army He has inspired to work for our country's advancement. Let us increase the facilities for edu-

cation. Let the altars of religion be kept free from heresy. Let us acknowledge the Lord in all our ways that our paths may be directed by Him. Then shall we develop a womanhood and manhood in keeping with our great inheritance.

And it will be seen that the best citizen will stand upon the Rock of Ages and point his fallen neighbor to "the Lamb of God which taketh away the sin of the world."



Greatness of Soul Salvation



Heb. 2; 3—"How shall we escape if we neglect so great salvation?"

Soul salvation is the most important subject that can occupy our living powers. It possesses universal interest. It will be the song of heaven forever. It means deliverance from eternal ruin. "Even Jesus Who delivered us from the wrath to come." Wrath is necessary to the consistency of the Divine character. The tenderest lips that ever spoke have said the wicked "shall go away into everlasting punishment."

The New Testament, as well as the Old, says: "Our God is a consuming fire." Paul said of certain sinners, "Their damnation is just." "The wrath to come" is the disposition of wrath in its future manifestation. Even now God manifests His displeasure against sin. The flood was an early and signal instance of God's wrath burning against a wicked world. And the destruction of Sodom and Gomorrah was another signal instance of God's wrath burning against sinners. "The wrath of God cometh upon the children of disobedience."

The day of judgment is called "the day of wrath and revelation of the righteous judgment of God." There is thus before the life of sin a dark future. "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

THE GREATNESS OF SOUL SALVATION IS SEEN IN THE GREATNESS OF ITS PRICE. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Created things could not purchase the salvation of men; else the sacrifice of Christ had not been offered. Christ pur-

chased salvation for sinners "with His own blood." And He bestows it **freely** because it exceeds all price. "Unto you first, God having raised up **His** Son Jesus, sent Him to bless you in turning away every one of you from his iniquities." "Everyone"—that is, on condition that they consent to be turned; for as they cannot turn unless He turn them, so He cannot turn them unless they turn.

The Apostles fearlessly preached "Christ crucified," "Redemption through His blood"—an exhibition of self-denial, of suffering, and of self-sacrificing love and mercy endured in behalf of man. "In all ages there has been but this one resting place for the sinner—the Blood!" "I have no foundation of hope but in the **atoning blood** of Jesus Christ, my Lord and Saviour." And again, "I am sweeping through the gates to the new Jerusalem, washed in the blood of the Lamb." These are the words of departed saints; and in all ages numberless are such testimonies as to the ground of their confidence in the immediate prospect of standing in the presence of the infinitely Holy. "But now in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ."

SALVATION IS THE GREATEST BLESSING THAT CAN BE ENJOYED BY MAN. "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and my heart faileth, but God is the strength of my heart and my portion forever." It was so regarded by all the sacred writers; by angels who preached it to the shepherds, sang their songs of ecstasy over it, and who ever "desire to look into" it; by Christ Jesus, who is our light and our salvation; and by all who have tested its riches. There is a profound philosophy in God's plan of saving sinners. It is a wonderful revelation of the wisdom as well as the love of God. I believe it will excite the adoring wonder of all worlds forever. In our present state, we can comprehend it but "in part." But under the illumination and guidance of the Holy Spirit enough may be known by the most ignorant to secure an interest in its provisions. "If we confess

our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The sense of guilt is taken away, its burden is rolled from the conscience. The justified soul exclaims, "O Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and song; He also is become my salvation." Thus the thought of this great salvation is deep and broad. In this life it is replete with blessedness, and joy, and hope; yet great as it is, it is only the forerunner of that which is everlasting—"the earnest of our inheritance"—a drop from the ocean of salvation in heaven.

"The Lord taketh pleasure in His people, He will beautify the meek with salvation." He polishes His jewels. After having raised them from the rough quarry of sin and condemnation, He molds and smoothes them to the fashion of His own moral likeness. "That ye put on the new man, which after God is created in righteousness and true holiness"—Get a new nature; "for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." **Therefore, you must be renewed in the spirit of your mind.**

We were like rough stones, but now we are like those "polished after the similitude of a palace." The work of refining is carried on by the Almighty Artist to prepare and embellish His people for "the day of their manifestation," before the assembled world, and for their gathering together in the "city of the great King." And as in the erection of Solomon's temple all the stones were hewn, squared and polished for their places at some distance from the site of erection, so all the precious stones of God's celestial temple are **in this world** purified, formed and adorned for the Church above.

THIS SALVATION IS GREAT IN ITS PRESENT BLESSING AND IN THE "HOPE OF ETERNAL LIFE." "But God who is rich in mercy, for

His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus." And this kindness is everlasting. We are conformed to the image of Christ. How great the change! How infinitely transcending all the reformations of men! This is **the reformation that is needed**. And this salvation finds its true termination in "eternal glory." "Therefore, I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." This glory is indescribable.

"Eye hath not seen its blessed employ,
 Ear hath not heard its deep sounding joy;
 Dreams cannot picture a world so fair,
 Sorrow and death cannot enter there;
 Time doth not breathe on its fadeless bloom,
 Far beyond the clouds, and beyond the tomb,
 The clime of salvation is there."

• Is not this salvation great? A great writer says: "Salvation shines in every ray of heaven's glory. Salvation follows along all the streams of its refreshment and blooms in every flower of its beauty. Salvation radiates in all the constellations of its firmament and sparkles in every gem of its crowns. Salvation constitutes the harmony of every string of its golden harps and is the melody of its unmeasured spheres. Salvation rings along the resounding echoes of its ever rolling, every happy, ever triumphant eternity." The strangest of all things to me is that this "great salvation" is neglected. That our responsibilities are measured by our privileges is an immutable principle of the Divine government—"Unto whomsoever much is given, of him shall much be required."

Degrees of future punishment are proportioned

to the light or knowledge sinned against. "See that you refuse not Him that speaketh; for if they escaped not who refused Him that spoke on the earth, much more shall not we escape if we turn away from Him that speaketh from heaven." If they escaped not the Divine vengeance, who, under the Old Testament refused to obey God, "much more" shall not we escape if we "turn away" from the superior revelations and experiences of the Gospel. Are not our responsibilities as great as our advantages? If these great privileges, with their corresponding obligations, are disregarded by us, a terrible retribution will overtake us. Under "the word spoken by angels" a retribution was certain—"every transgression and disobedience received a just recompense of reward." How much more certain is it under the Gospel! It will be punishment from One who in infinite love has done everything He could to save us. How, then, "shall we escape if we neglect so great salvation?"

The question, "HOW?" is equal to the strongest affirmation. **You shall not escape.** "He that believeth not shall be damned." You need not toil to secure your ruin. Neglect alone is sufficient to bring you under the most terrible condemnation and punishment. "Give glory to the Lord, your God, before He cause darkness and before your feet stumble upon the dark mountains and, while ye look for light, He turn it into the shadow of death and make it gross darkness."

Thanksgiving



Prov. 3-6: "In all thy ways acknowledge Him and He shall direct thy paths."

This is a sacred anniversary. The Psalmist says: "Offer unto God thanksgiving and pay thy vows to the Most High." The pleasure of the Lord is sincerity of obedience. To this all the prophets bear witness. "Thou shalt remember" was one of the great words they brought from God Himself. This is the heart of Thanksgiving Day when it is rightly observed. It is a milestone of remembrance for our personal life, recalling the blessings of the past years. The vast blessings of our civilization will be appreciated fully only when we obey the command, "Thou shalt worship before the Lord thy God, and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house."

The institution of Thanksgiving was established by those who came in the Mayflower. The summer of 1623 was marked by a severe drouth. From the first day of May until the middle of July there was no rain. Starvation faced the colony. The Government appointed a day for fasting, humiliation and prayer. When the morning dawned the skies were cloudless and the heavens seemed brass. But, undaunted, those heroines and heroes engaged in importunate public prayer for **nine consecutive hours**. In the midst of their tears and implorings, without thunder, without winds, rain came in answer to prayer. The great harvest saved the people from the horrors of famine.

In 1777, the Continental Congress set apart the 18th of September to be observed as a day of solemn thanksgiving and praise, and directed the Committee on Commerce to import **twenty thousand copies of the Bible for gratuitous distribution**. Congress proclaimed a day of thanksgiving and praise on

account of the capitulation at Yorktown. This was eminently fitting. A Christian people should ever recognize God's hand in directing the affairs of men. He raiseth up one and casteth down another according to His wisdom and goodness, holding in check the forces of evil and sustaining the good as shall best promote His glory and the welfare of mankind. The nations are in His hand. God rules though we may not see His hand or acknowledge His power. But for His restraining presence the whole world would be filled with violence and blood. "We live, move and have our being" in Him, and from Him cometh every good and perfect gift.

We have much for which to be thankful. "O, praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord." Life is a gift and to be is a blessing. To life God has added mercy, divine grace in giving comfort to the sorrowful and suffering, and salvation to the penitent. God has blessed the Churches so that they have been able to "go forward." The Bible has been given to the destitute, the Gospel to the heathen, and the Sunday School has invited the wandering and led the way from degradation and death to hope, manhood, heaven.

Special thanksgiving should be observed for the Temperance Reform. God is in that. He is its strength. More has been done during the past year for the education of all the people than in any preceding one. This, too, is the Lord's doing.

Let all unite in sincere thanksgiving to the great Giver of the harvests who "sendeth the springs into the valleys, which run among the hills and give drink to every beast of the field; who causeth the grass to grow and herb for the service of man, that he may bring forth fruit out of the earth"; and who has crowned the year with His goodness. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men. Let them sacrifice the sacrifice of Thanksgiving and declare His works with rejoicing."

"In all thy ways acknowledge Him and He shall direct thy paths."

A recognition of the Lord is infinitely important. The framers of our Constitution recognized the fact "God is." They did it in the Declaration of Independence under which the Government was organized, by an appeal to "the Searcher of hearts."

Dr. Franklin proposed to offer prayer to God. Prayer was offered. Then the Assembly agreed; our Government was baptized with prayer in its organization.

They acknowledged the Lord by adopting the Christian era. "The year of the Lord" is a very significant article of faith. It not only recognizes the being and authority of the Father, but the Divinity of His Son, and the authenticity of His kingdom in the world. It is a truly Christian confession of faith. It was doubtless so regarded by the framers of our Constitution, many of whom were sincere believers in the Christian religion.

Patrick Henry says: "The view which the rising generation presents to my mind is greatly tarnished by the general prevalence of Deism, which with me is but another name for vice and dissipation."

As the earth in her path around the sun makes her own night, rolling into her own shadow; so the darkness of life results from man's turning away from God, the source of light, life, joy.

Our nation acknowledges God by the occasion which brings us together today.

Washington recommended a day of thanksgiving on the adoption of the Constitution. So, from time to time, the day was observed until 1864, when President Lincoln set apart the last Thursday of November as a national Thanksgiving Day. Since that time all the Presidents have followed his example.

Let all rejoice that this has become a national holiday.

We thank God for the land He has given us.

"He hath not dealt so with any nation."

Our minerals are in astonishing quantity and quality and variety. The supply of food, health-

fulness of climate, and wages for work have enabled us to show an increase of population unprecedented in history.

“We have a goodly heritage.”

Sensible people should stop the foolish notion that nothing is worth having or seeing that is not far away and difficult to be enjoyed. Yet this foolish notion is carried through all human affairs, not excepting the salvation of the soul. Many despise what is in easy reach and would ascend to heaven to bring Christ down, or descend into the deep to bring Him up instead of believing in a present Saviour. Inconsideration is a great evil. But for inconsideration Adam had never sinned. It is the ruin of earth and the triumph of hell! **“Consider your ways.”**

We are thankful for our common schools. They are the bulwark of the nation. A free education for all children. One of the great excellences of our system is, that it is home education.

The family, like the Sabbath, was made for man. Family training prepares the child for the requirements of God in the Church, and the love of home lays the foundation of patriotism in the commonwealth.

We think God for our religion and for our religious prosperity. Religion had more to do with the formation of our nation than that of any other except the Hebrews.

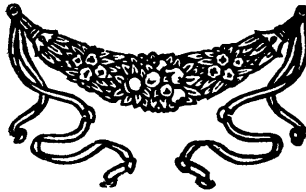
Christianity is the glory of our land. The Churches were never more progressive and prosperous. Human liberty was never before so well understood, nor so carefully guarded. The banner of Jesus never before floated over so many lands, nor numbered so many followers.

Infidelity retires before the advancing light. We thank God for the light. As the tabernacle stood in the center of the camp, so religion should be the central fact of every life.

Let us thank God and take courage for the great army He has inspired to work for our country's advancement. Let us increase the facilities for edu-

cation. Let the altars of religion be kept free from heresy. Let us acknowledge the Lord in **all** our ways that our paths may be directed by Him. Then shall we develop a womanhood and manhood in keeping with our great inheritance.

And it will be seen that the best citizen will stand upon the Rock of Ages and point his fallen neighbor to "the Lamb of God which taketh away the sin of the world."



The Battle of Life



1 Tim. 1; 18—"War a good warfare."

From a fissure in a rock on the bank of the Spokane a tree grows, shrunken and dwarfed. It has been a hard struggle for it to live. So life is an incessant battle. I believe it was never greater than at present. To help you prepare for it is the object of this lecture. To overcome, preparation is absolutely necessary. We must **conform** to what we hope to be. The Greenlander trains his son in physical culture. He is put to exercise and toil that are calculated to prepare him for prolonged exertion and varied hardship. When the time comes for him to seek self-support he is given a canoe and weapons, and when the sea is a seething froth and the tempest is in the sky, a few of the neighbors accompany the parents to a projecting cliff. The father lashes the son to the frail craft, and with many counsels and admonitions drops him into the angry waters and watches to see if he can return to the harbor. A Greenlander was once expostulated with for the inhumanity of this barbarous treatment, and replied: "If my son cannot manage a boat he cannot catch seal, and if he cannot catch seal he will die."

You are taught to use the brain. But you are in the great foaming mystery of life. This is a deeper, wider, wilder sea than the great Pacific. Will you swim or sink? Thousands are assuming the helm of their own fortunes. In the life of every young man such a period is an epoch of history. Much depends on starting right. "Well begun is half done." Honors are under no regulation; true quality is neglected, virtue is oppressed and vice triumphant. Murderers render life insecure. But the former times were not better than the present. Society has always been restless. Life has always been a battle. Civilization is "the golden crown

of conquest." Progress toward any good is a battle, and the people of God are called upon to "come up to the help of the Lord against the mighty"; and to "endure hardness as good soldiers of Jesus Christ." Great questions are to be settled. Men of strong character are wanted in the pulpit, in the forum and at the ballot box. You are to help settle the question whether Americans are to be ruled by God or Bacchus. You live in an age of triumph. Dark days will come. Perhaps they are needful. Remember, "back of the clouds lies the sun." The world is improving. God is writing upon the walls of the palaces of pollution, "God hath numbered thy kingdom and finished it."

Public sentiment is condensing itself with a hot public conviction. "On to the conflict" is the watchword of the hour.

"I say to thee, do thou repeat
To the first man thou mayest meet
In lane, or highway, or open street,
That he and we, and all men move
Under a canopy of love
As broad as the blue sky above."

Have as keen a scent for goodness as slanderers have for evil. Some dyspeptics waste much time abusing the world. Thomas Moore affirmed that

"This world is all a fleeting show
For man's illusion given."

But Watts says, "

"We're marching through Immanuel's ground
To fairer worlds on high."

Godliness has promise of this life as well as the life to come. Let us make the best of this world while we travel to a better one. The best thing to be done with dyspepsia, physical, mental or spiritual, is to abolish it.

The real battle is between choosing our own way and walking in God's way. Lot chose his own way and it led him to Sodom. When he took God's directions they led him to Zoar, and he was safe. Notice the evil which may follow from one wrong step in life. "Lot decided his habitation without taking the interests of his soul and the souls of his household into account. Let us think of Lot every time we have to decide whether we shall go to the right hand or to the left. "Toward Sodom is ultimately in Sodom."

We must strive against sin. Our only safety lies in constant vigilance. Jonah chose his own way and it sent him overboard. He would not go to Ninevah until after he had been well **whaled**.

Peter undertook to look out for himself, and he turned liar and coward. Afterward he let God take care of him, and he went to sleep calmly in prison, to be waked by a delivering angel.

We are terribly tempted to be willful and wayward. Never parley with temptation, every moment it will add to its strength and your weakness. Ancient writers aptly represented vice under the form of certain fair maidens, who had their abode upon an island in the Mediterranean sea. They lay concealed amid the flowers, where they sang with such enchanting melody as to draw the unwary voyagers toward the island, whose coast being dangerous, they were wrecked and lost their lives. When the brave and wise Ulysses on his homeward voyage after the Trojan war, was about to pass this dangerous spot, it is said that he stopped the ears of the mariners with wax, then made them bind him fast to the mast of the ship. This wise precaution enabled him to pass the dangerous island in safety. How like these sirens are many of the temptations which beset the young. The gilded saloons, theaters and gambling hells, or the ball room with its fashionable glitter and strains of exciting music, act upon their senses like the songs of the fabled sirens. Not even the appalling examples of moral degradation and ruin which mark these avenues of

dishonor have power to stay them when once they have come under their influence. He that would be safe, must stop his ears against their enchantments, and bind himself fast to the Cross of Christ.

Seek the strength of a divine life to fortify you against the assaults of evil. If you would learn self-mastery begin by yielding yourself to the One great Master. Covet earnestly the best spiritual preparation for the battle of life—the best intellectual education. The greater your difficulties, the more salutary the result. As the life of the plant requires the tempest to bend its fibers, as well as the calm to yield it repose, so the religious life requires for its development the rough element of worldly business as well as the smoother influences of spiritual devotion. It was England's struggle against a tyrant two centuries ago which made England. So the war of Independence made America into a nation. You are in preparation for highest destinies. Fear nothing, "the Lord will provide." There is on the coast of England a fountain within high water mark. Twice a day the tide overflows it, and the pure water is defiled. But the tide goes down, and the fountain washes itself clear from the defilement. Then the fountain gushes pure and sweet. This is the emblem of a life that is in daily conflict with the world and with adverse circumstances. Again and again it is overpowered by those perplexed circumstances and tumultuous voices, but these all subside, and the soul is left alone with God.

There is a love for God which can grow to be so absorbing and supreme as to keep every heart-throb in unison with it. And this is that religion which takes us out of ourselves and makes us find our truest life in God. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of

faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God." An ability to quote this, on proper occasions, and especially in times of trial, has a wonderful tendency to cut in pieces the snares of the adversary

In God's word a genuine Christian may have unlimited confidence; and to every purpose to which it is applicable, it may be brought with the greatest effect. The "shield," faith, and "the sword," the Word, is the principal armor of the soul. He in whom the word of God dwells richly, and who has that faith by which he knows that he has redemption, "even the forgiveness of sins," need not fear any adversary. He stands fast in the liberty wherewith Christ hath made him free.

Christ used this sword in His temptation. We resist evil by dwelling upon divine truths. This is the sword by which the Christian soldier cuts his way through the world. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

"The sacred page

With calm attention scan! If on thy soul
As thou dost read, a ray of purer light
Break in—oh! check it not; give it full scope!
Admitted it will break the clouds which long
Have dimmed thy sight, and lead thee, till at last,
Convictions, like the sun's meridian beams,
Illuminate thy mind."

"I commend you to God, and to the word of His grace which is able to build you up, and to give you an inheritance among all them which are sanctified."

The Cross--to Knights Templar



Gal. 6:14—"God forbid that I should glory save in the Cross of our Lord Jesus Christ."

Our indebtedness to Christ is immeasurable.

Self-denial is a recognized element in true love and friendship. When the long buried city of Pompeii was unearthed there was found a Roman soldier, he stood on guard, shield in hand, cuirass on breast and spear in hand. He had been stationed there, and though the burning mass rose around him, he died at his duty, as every man should. I might unfold the grand roll of soldiery obedience, courage, and generosity to a fallen foe; but we are not soldiers, we are citizens. Our ancient brethren kept the martial vigil, stormed the Arab fort, slept in steel and rode gallantly to death. We keep their memory green, but our swords are not stained with blood, our uniforms have not been pierced with bullets. Yet Knights of the Temple are soldiers of the Cross. Symbols are valuable. Two pieces of hunting—red and white—sewn together, is not of much money value, but we cannot estimate its symbolic worth. Thousands of men are ready to pour out their hearts' blood in defense of that banner. Why? Because it is the symbol of our Nation's honor. A man came from Europe to this country and went to Cuba in 1867. He was arrested for a spy; courtmartialed and condemned to be shot. He proved to the English and American consuls that he was no spy. The English consul wrapped the English flag around him, and the American consul wrapped the American flag around him, and they said to the soldiers, "Fire on these flags, if you dare." Not a man fired. There were two great governments behind those flags. Thus Christ calls us to take shelter from our sins and enemies under the shadow of His Cross. And as the sun brings from the dreary rain the gorgeous "bow in the

cloud" that spans the heavens with its unspeakable loveliness, to the Cross tinges with the loveliest colors the dreariest clouds and storms of life, and make us lights to others. By the Cross we are to understand the atoning death of Christ, "**Christ died for us.**" He declared that the attraction of the Cross should be mightier than the fascinations of "the prince of this world." Christ never points to a higher than when He points to Himself. The Cross exhibits justice upholding divine right, and mercy triumphant in the forgiveness of sin. Christ assumes and proves all this, when, speaking of the Cross He says: "And I, if I be lifted up from the earth, will draw all men unto Me." The sacrifice of the Cross is infinite, perfect and matchless. It removes all difficulties to reconciliation with God. "And having made peace through the blood of His Cross, by Him to reconcile all things to Himself."

"The Cross it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the dreary day,
And sweetens every bitter cup.

It makes the coward spirit brave,
And nerves the feeble arm to fight;
It takes all terrors from the grave,
And gilds the bed of death with light.

The balm of life, the cure of woe,
The measure and the pledge of love,
'Tis all that sinners want below,
'Tis all that angels know above."

Such a gift God never gave before, and can never give again. Not in your own ~~might~~, but in the merit of the Crucified, you stand accepted, before God, and enter into the fellowship of eternal life.

Today the marshalled host of the faithful are marching under the banner of the Cross. It is their pillar of light. The Christian religion is sympathy with Christ, an alliance with the living God through the sacrifice of the Cross. The Cross is to be

preached. It is the central fact of the Gospel.

The converging point of the Scriptures is found in "Christ crucified." "For the preaching of the Cross is to them that perish, foolishness, but unto us that are saved it is the power of God."

The thought of the "crucified Messiah" seemed to the Jews a revolting folly, but this was the very doctrine that Paul put in the forefront; and the result proved his inspired wisdom. That very cross became the recognized badge of Christianity, and when three centuries had elapsed it was woven in gold upon the banners, and set in jewels on the diadems of the Roman Empire. It is "the power of God" because the Cross is at the heart of that Gospel which is "the power of God unto salvation to every one that believeth." The humiliation and the death of the Saviour of men, His becoming "obedient unto death, even the death of the cross," is the very kernel of the Gospel. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." It is His atoning death above all that makes Him more to us than any of the illustrious teachers or martyrs of history.

When a Mexican sees a certain mountain in Colorado, he removes his hat and gazes reverently. No wonder! For two great gulches cross each other, in which the snow makes a vast white cross, sculptured as if by the hand of God, Himself. And this snow is perpetual. Travelers say there is no sight more subduing amid all the wonders of those mountain wilds. When men seek a path through those twisted valleys, that, by which they must travel, is the great landmark of the country. Many a bewildered pilgrim catching a sight of those white arms, has known where he was, and passed on with fresh courage and certain steps to his journey's end, for he was in sight of the Holy Cross. Amid all the twists and turns of life, in the canyon or on the mountain, fail not to take your bearings by that highest, that central glory of the universe, the Cross of Christ. In this sign and in no other we conquer;

nor can we doubt the issue, if faithful to our trust. God forbid that we should glory save in the Cross!

The cross is carried before us in our procession; it is embroidered on our gauntles; it glitters in silver on our plumed caps; it is stamped upon our swords; it is above all things our mark; and we are not only Knights of the Temple, but Knights of the Red Cross.

We make this profuse use of the cross because we wish to impress constantly upon our hearts, and to show the world that we are soldiers of the Cross; that He who died upon the cross is our model, our hope, our Saviour. We may be, and alas! we often are, but poor examples of what the followers of Jesus Christ should be, but our battle cry shall ever go up as we display our flag:

“Fling out the banner; let it float
 Skyward, seaward—high and wide;
 Our glory only in the Cross,
 Our only hope the Crucified.”

Masonry has ever stood, as it now stands, a friend of human progress. It never has found a secure home in despotisms. Neither has it been tolerated where corrupt priest-craft has trampled on every vital interest of humanity. It is opposed, even now, amid the light of this century of centuries, because the fraternal forces of the age are a bar to the reproduction of infamous histories.

The great heart of Masonry is the uncompromising foe of tyranny. Knighthood had its origin amid the gloom of ignorance and superstition. The pilgrim warrior was the friend of the poor, he fed the hungry, clothed the naked, and bound up the wounds of the afflicted. He also pointed the wayward and erring to a higher life.

“From the first degree in Masonry to and including this order, we find the entire structure held together by three golden links of purity, benevolence, and fraternity. Disrupt this bond and we fall. When we become so lost to our obligations as to ignore the foundation stones of the edifice, and

use the order to cloak disreputable lives, to minister to the demands of selfishness, or to promote aims that contravene the entire genius of Masonry, we shall go out of existence, casting reproach upon the only fraternity known to history that has for centuries developed the best impulses of the human heart." As long as we are true to ourselves and the craft, there will never be cause for alarm. **Our integrity to principle is our safeguard.** You and I are ashlers in the temple. If we are perfect, the edifice is strong; if we are not, our symmetry is impaired. To be a power in the affairs of men, we must be steadfast, always abounding in acts and words that commend us to the thoughtful regard of the best element of society. If we are courteous, Christian gentlemen, the corrupt will flee from us, "when no man pursueth." Faithful, unostentatious regard for our principles is a fortification as fragrant and beautiful as it is impregnable.

The founders of our order were faithful unto death. Their lives were devoted to a principle for which they were ready to sacrifice all else on earth. "And these all died in faith, of whom the world was not worthy." The poet describes our duty:

"Ours are the ample views, that unconfined,
Stretch to the utmost walks of human kind;
Ours the spirit that, with modest plan,
Brother to brother binds, and man to man;
When the fleet vanities of life's brief day
Oblivion's hurrying wings shall sweep away,
Each act of charity and mercy done;
High o'er the wrecks of time, shall live alone
Immortal as the heavens, and beauteous bloom
In other worlds and realms beyond the tomb."

The religion of Christ and the Church of Christ are fierly assailed. We must enter the military school of Christ. We shall **be** better, **live** better, **work** better, if we possess the "meekness and gentleness of Christ." This conflict is one of which man's highest interests are sought, one against evil in every form.

In this great conflict, Sir Knights, there should

be no show of doubt as to where our noble order stands. We must "be valiant and fight the Lord's battles." One has said that virtue is the true name of Masonry. Ages ago Masonry sought to lift the world from barbarism to civilization, it offered light to darkened Egypt. It came to the rescue of the Christian religion, when the benighted Saracen would have chained the conscience and paralyzed the heart. It did not hesitate to extend to him a helping hand. It has sought to unite all religions in the upbuilding of a universal brotherhood. The forces of Masonry are silent in their workings and the sound of the hammer is not heard, yet they are potent in their results. We can truly say that the Mason prays in secret, but the Lord rewards him openly. As the force of gravitation holds every particle of matter noiselessly within its influence, so Masonry silently works within the hearts and consciences of men, forging a chain that binds together the noblest of earth. Is there among our number one who has not felt the kindly ministering of a brother when in sickness or distress? Friends are generally plentiful in prosperity, but in adversity the hand of the fraternity is often the only one extended. Let us extend a helping hand to every human being.

"Take up thy cross then in His strength,
And calmly every danger brave;
'Twill guide thee to a better home,
And lead to victory o'er the grave.
Take up thy cross and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross,
May hope to win the glorious crown."

Our cross is borne "but for a moment"—our crown **forever**. "Unto Him that loved us, and washed us from our sins in His own blood and made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen!"

God's Estimate of man



Job 7:17—"What is man that Thou shouldest magnify him, and that Thou shouldest set Thine heart upon him?"

We are very busy with our thinking about God; would it not be well to ask what does God think about us? How does He regard us? As the plant blooms in the sunshine and grows pale and sickly in the dark, so the soul blooms in the light of God's love and fades into desolation when that love is hidden. God has magnified man more than any of his creatures. He is grieved when men "go away into everlasting punishment." "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The text expresses the **extreme** tenderness and consideration that God has for man, and the deep love from which that tenderness and consideration spring. "As the high priest of Israel bore on his jeweled breast-plate the name of the twelve tribes, so the record of Christ's people is in Christ's heart. Man is a revelation of God. His spirit which Peter calls "I" is a breath of heaven. Navolis says: "There is but one temple in the universe and that is the body of man. Nothing is holier than that high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when we lay hands on a human body" The body is "fearfully and wonderfully made." It bears the wisdom of the same Divine Architect who created the soul and "hath made everything beautiful in his time." Christ gave to the body the glory of being the dwelling place of the "King of kings." The soul glorifies the body. We know "there is a spirit in man" because we see and know what he is doing. "What is man?" The answer is only to be found in a just view of his real greatness. How amazing are his mental

powers! He is almost infinitely above the highest animal. The bird may praise God, but man alone is capable of adoration and prayer. By communion with God He may obtain infinite light, strength and joy. He may illustrate every grace. **God's estimate of man is seen in his place in creation.** "O Lord, how manifold are Thy works—in wisdom hast Thou made them all." "And God saw that it was good." La Place was inclined to question the Divine verdict in regard to the moon, which he thought might have been so placed as to be always full. But to remove the moon four times its present distance from the earth, which it would require to be, in order to be always full, would necessitate important changes in other members of the solar system which might not be for the earth's advantage. And such a change would give us a moon only one-sixteenth the size of that which now imparts an air of cheerfulness to the darkened earth. "Vain man would be wise." Even the stars are invaluable to voyagers and travelers. (Acts 27-20.) God prepares heaven and earth for man. The luminaries rule the day and night. The concentration of light is the appointed method of its diffusion, and adaptation to the purposes of man's existence. But when he becomes a Christian he rises to a dominion over sun, moon and stars. The sanctified will and affections have a sphere of rule wider than the physical universe. "And as the sun which swings the earth around uniformly in its orbit, carries it forward at the same time in the sweep of a stupendous cycle which is ruled by the mighty attraction of a great chief center; so the life which revolves unswervingly in its limited circle of obedience, is borne onward in the cycle of an eternal progress." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Man was the **latest** of God's works. In this there was **special fitness**; it was a virtual proclamation of his greatness. Man's appearance is the climax of earth's creation. "Man

is one world, and hath another to attend him." The whole earth filled with what "God saw to be good," waits for the rational and spiritual creature who shall be able to wield "dominion over them." Man stands at the head of creation. He is monarch of the world. His will is predominant in the realm of matter. Our Lord gave the world a high estimate of man's greatness. As His Gospel has spread man's priceless value has been acknowledged, and zealous efforts have been made to relieve the sick and poor and "to save the lost."

The Psalmist says: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him, or the son of man that Thou visitest him?" It is indeed, a wonderful thing that "man" should be distinguished above the vast globes that swim through immensity. But man is greater in God's sight than all worlds. "Thou madest him a little lower than the angels; Thou crownest him with glory and honor and didst set him over the works of Thy hands." God visits him every moment; and every "broken and contrite heart" beats against His heart. Christians are "born of God," they are taught to pray "Our Father who art in heaven." The parable of the lost son is the picture of His attitude with regard to them—His sorrow and joy, and welcome and fellowship and care. "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him." How great the nature of which this is true! I believe man's destiny is to be higher than the angels. "Thou hast put all things in subjection under his feet." How great are the angels; how sublime the idea Scripture gives of them. But man is only made lower than they for a while. He is the son, they are the servants. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" **All** the angels wait on us. However lowly the "heir of salvation" may be, angelic messengers are passing from the throne to

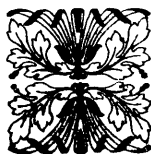
him perpetually, upholding, guiding, protecting, enriching. "The angel of the Lord **encampeth** round about them that fear Him and delivereth them." "Cherubim rally at his side and the captain of that host is God." How great is the Christian, heir with such a King, and attended by such ministrants! Christ said that in the resurrection we should be "equal to the angels." What may that mean of new powers, dignity, service, holiness, and all immortal. But the tenor of Scripture affirms that we shall surpass the angels. They are servants, we are sons—"joint heirs with Jesus Christ."

They bow before His throne—we are to sit thereon. Man's chief value is found in what he may become. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The Gospel alone can make men glorious. And there seems to be no limit to this most blessed process. Bishop Simpson says: "O what an extent of knowledge shall flash upon us, what light and glory, what spirituality and power. Then we shall not have to ask an angel anything. We shall know as we are known." Our future is our full growth. We shall be like Christ, not only in His glorious body, but also fully confirmed to His moral image, which is the express image of the Father. Go with me to Switzerland and see a crowd gazing upward. Do you see what seems almost like a speck? It is moving slowly upward. Look through a telescope, and you see it is a woman. She hesitates, for the path is steep and rough. She places her foot upon a projecting crag, and the rock moves beneath her. She clings to the wall. Slowly she picks her way over the rough and dizzy precipices until she reaches the summit. She rejoices, for she has found a treasure. She kisses it and folds it to her heart. What can it be that she has found? Do you think it to be gold or jewels? Ah, no! No mother would thus expose her life for any earthly reward. There is a shout of joy around you, and the crowd tell you that the young mother

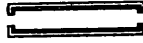
has found her child, which an eagle had seized when it was in search of a lamb with which to feed its young. She had followed it, careless of her own danger, until she had rescued her darling. But see! she begins to descend; she seems to pause and shudder as she looks down those fearful abysses. O what frightful risks she is running! Yet slowly and carefully she descends with her precious burden, all breathless and bruised, her hands and feet bleeding, and at last sinks fainting as she lays down her smiling baby, saved from the very jaws of death.

She was willing to give her own life, if need be, to rescue her child. Now can you not see that God has set His heart upon you? His love is infinitely greater than the mother's. He says: "Can a woman forget her sucking child? Yea, they may forget, yet will not I forget thee." No language could be stronger than that which is here employed to assure us of God's remembrance of us. The Psalmist says: "When my father and my mother forsake me, then the Lord will take me up." The lowest humiliation and the highest glory meet in Christ. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." "He fell on His face and prayed, saying, O, My Father, if it be possible, let thus cup pass from Me." But without His drinking it the salvation of the world would have been **impossible**, and therefore He cheerfully drank it; and thus made an Atonement for "the sin of the world." Let us cherish God's estimate of man. "Thy own **importance** know, nor bound thy narrow views to things below." "Who, then, is willing to consecrate his service this day unto the Lord?" Tomorrow may be too late. We have only the "**now**" and on it may hang eternity. Sinner! God wants you. He says: "Let the wicked forsake his way and the uprighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." You are in peril of being "punished with

everlasting destruction from the presence of the Lord and from the glory of His power." Delay is sinful and dangerous. "Acquaint now thyself with Him and be at peace; thereby good shall come unto thee."



Ressurrection of the Body



2 Cor. 4-14: "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus."

The resurrection of Jesus Christ is the keystone of Christianity. It confirms every prophecy that speaks of Him as the Christ, the Son of God. It proves His Divinity, and that His death was a vicarious sacrifice "**for us.**"

And as the offering of "the first fruits" insured and sanctified the harvest, so the resurrection of Christ demonstrates and exemplifies the resurrection of His people. He had the same body after the resurrection as before, though glorious and immortal. So with His followers. Every one shall have the same body, not another. If another, it would be a creation, not a resurrection.

"God, my Redeemer, lives,
And ever from the skies
Looks down, and watches all my dust,
Till He shall bid it rise.
Arrayed in glorious grace
Shall these vile bodies shine,
And every shape and every face
Be heavenly and divine."

Our subject is great and momentous. All are vitally interested in it. In contemplation of the subject, Christians are made to rejoice through hope, knowing that the day of their redemption draweth near, and many "having no hope and without God in the world" are persuaded to "seek the Lord while He may be found and call upon Him while He is near." What would be the effect upon Christendom if the hope of the resurrection of the body was cut off? What a wail would be heard over all the land! Thank God, there is a Power high over all which shall be heard and felt in the resur-

rection of the dead and the utter confusion of "those that obey not the Gospel of our Lord Jesus Christ."

"With God all things are possible." How little we know! It is said that **we know no one thing thoroughly**. How ignorant we are of the nature of matter, spirit, life. How unfit to dogmatize, yet ever ready to do so. Like children, we say, "It cannot be," because we cannot understand how it can be.

The doctrine of the resurrection of the body is a subject of the blessed Bible. This is fully attested by the universal history of mankind. It is in advance of all human reason and superior to the loftiest conceptions of the imagination.

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Students of the New Testament find a larger and deeper meaning in this glowing promise than those which would limit it to the resuscitation of Israel. To our consciousness, the Lord who is "the Plague of death," is Jehovah—Jesus. He became incarnate "that through death He might destroy him that had the power of death that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." As the great Teacher, He proclaimed Himself to be "obedient unto death"; and by His death upon the cross He has "ransomed His people from the power of the grave."

When we say that the body that dies shall be raised, we mean in the sense of a proper identity, not in that of an absolute identity. We cannot affirm the necessity of every atom to the constitution of the resurrection body. For aught we know, far less than the whole will suffice for such a body. That the reason for the resurrection is not open to our intelligence cannot disprove it. There must be such reason, for the resurrection of the body **is a truth of the Scriptures**. We learn this by studying appropriate texts.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." "Sleep," as a symbol of death, is frequent, both in the Old Testament and New. "Dust" is a common phrase for the grave. The reference here is to those who are not only dead, but buried. This is a distinct reference to the resurrection of the body; it is those that "sleep in the dust" that shall thus "awake."

It is to be noted that at the resurrection the condition of each is fixed finally—it is to "everlasting life" and "everlasting contempt." And this resurrection is individual, not national, as shown by the **contrasted fates**. The doctrine of the resurrection of the body is thus clearly stated. "All that are in the graves shall hear His voice and come forth." Mark the certainty **of the universality of the resurrection**—"all." Sinners may shut their ears to that Voice on earth, but it will be heard "at the last day."

The literal sense of the resurrection can hardly be questioned. The subjects of it "are in the graves." The souls are not in such places; hence they cannot be the subjects of the resurrection. Surely it is in the meaning of these words that the body that dies shall be the subject of the future resurrection. There will be a reunion of the body and soul after a long separation. To raise the dead is a prerogative of Divinity, and by the power of the Son of God shall the good and the bad be raised, "There shall be a resurrection of the dead, both of the just and unjust."

At the death of Christ "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many." These were the earnest of the general resurrection "at the last day." And this establishes the truth of the Lord's resurrection in particular, and the resurrection of the body in general, by many witnesses. It also puts the nature of bodily change beyond misconception. The same bodies were

raised, changed in condition, but not in essential nature. This will be true of every other dead body. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." His almighty "Come forth" will cause the temple to be rebuilt; and "the glory of this latter house shall be greater than the former."

"Shall man, O God of light and life,
 Forever moulder in the grave?
 Canst Thou forget Thy glorious work,
 Thy promise and Thy power to save?
 In these dark, silent realms of night,
 Shall peace and hope no more arise
 No future morning light the tomb,
 No danger guild the darksome skies?"

Then a Voice of authority says: "This is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day."

In speaking of the body, Paul says: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown a natural body, it is raised a spiritual body." The grammatical construction shows that Paul in every instance here speaks of only one body. The term "it" occurs eight times in the passage and refers every time to the human body. Suppose I say of a man, "He is poor; he is blind; he is lame;" would the pronoun "he" refer to three different men or to one and the same man? Plurality, then, refers to the **condition** of one body and not to the body. Before the resurrection the body is in the first condition, after the resurrection the body is in the second condition.

If the resurrection of the body from the grave means anything, it must mean that something from the old body comes up and takes a fresh form. What else is meant by such expressions as this: "I know that he shall rise again in the resurrection at the last day?" Again, "If the Spirit of Him

that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." He will make them alive in God's service in the present life and finally raise them up spiritual and immortal, to be reunited with the soul, and be forever with the Lord. "A resurrection, to be a **resurrection**, must be of the same body as was Christ's, who is "the pattern of our resurrection." He who is "able to subdue all things," even death itself, will subdue our bodies into their finally glorified condition. His glorious body in the vigor of immortal youth is the type to which our bodies shall be conformed—"Who shall change our vile body that it may be fashioned like unto His glorious body." He can do this, for He can do greater things. What more could we want than to have a body like the risen and glorified body of Christ? It is a "change," but **not an exchange**.

"Hope looks beyond the bound of time,
 When what we now deplore
 Shall rise in full, immortal prime,
 And shine to fade no more."

"Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." He "is able to present you faultless before the presence of His glory with exceeding joy." What is death to him that has this hope? Not "the king of terrors," but the angel of immortality bearing to him the passport of an ever blessed future. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

Immortality of the Soul



Numbers 27-13: "Thou shalt be gathered unto thy people."

As the rude blast tears the tinted leaflet from its parent stem and sends it trembling to the ground to be hidden from sight, so death spares not woman in her loveliness, nor man in his strength. This truth is common; its importance lies in its **application**. God help us to lay it to heart!

The blessedness of this life consists in **preparation for the life to come**. Solomon says: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." And the love of Christ and the "blessed assurance" that we are His, will constrain us "to walk even as He walked." "All flesh is as grass and all the glory of man as the flower of grass." Yet this describes only one aspect of man's nature and condition. Paul says: "Though our outward man perish, yet the inward man is renewed day by day."

"Man is "a living soul," whose existence and true glory are eternal. And as the shekinah was the glory of the first, so "the eternal unchangeable light of Jehovah, with its peaceful gentleness and perfect purity," will be the glory of the final temple.

Nowhere in all nature can be found a single analogy or presumption showing that the spirit dies with the body. In all nature nothing is ever annihilated. "The Bible annihilates annihilation." The soul is one in substance and cannot have the elements of life and death at the same time. The existence of the soul shows its natural tendency toward life. It has all the essential principles of an immortal nature. In its normal state it always desires immortality.

I believe the human race is a failure if there is no future life. Would God so tantalize the soul? Victor Hugo says: "The thirst for the infinite

proves the infinite." Nature satisfies hunger. For instance, we come upon a worm building its chrysalis state. If for the first time we had come upon this, we would be apt to say, "He is going to have a gorgeous funeral, see what a sarcophagus he is building!" But that is only preparation for a future life here. **Will God take care of the worm and not take care of man?** Man's care for the future, manifested in so many ways, is as infinity to nothing, in comparison with what the worm has done. Shall we justify the prophecy of the worm and disappoint that of the man? Will God put man to confusion in the presence of that worm? If not, then, it is too much to refer such infinite adjustments to conditions that are determined by chance. It is said when we pronounce the name of man, we pronounce the belief in immortality.

Immortality is a necessity to emphasize present personal responsibility. Christian character is a product too precious to perish. I shall live forever! Where?

It has been much in favor of this doctrine that it has been always and everywhere believed. The author of the Iliad suggests how ancient it is, when he speaks of

"That wrath which hurled in Pluto's gloomy reign,
The souls of chiefs untimely slain."

And the best of the ancient systems of morality were based upon it.

The doctrine has always gained by investigation, which it would not be likely to do if it was false. It is opposed by heretics who wish to be rid of hell. But the wicked, who would desire annihilation will live, and "mourn at the last," when they are lost forever.

Everything in nature is either spirit or matter. Matter has not, neither can it produce mental qualities. If consciousness results from matter, then matter is essential to its existence, and there can be no consciousness where matter is not. **But**

mind acts where no matter is.

If immortality be unreasonable, why does desire for it increase as we become more holy? The basis is not broader than the superstructure. It shall not be said of the Divine Architect, He "began to build and was not able to finish." "She that liveth in pleasure is dead while she liveth," but "she liveth," nevertheless, in the sense of conscious existence; for the soul is inherently immortal.

Reason sustains the Bible doctrine of the immortality of the human soul. No man ever did, and no man ever can, without doubt, confidently believe that death is the end of human existence. Philosophic speculations have in all the historic ages questioned man's immortality, but **religion has never questioned it.** The Christian can sing:

"The while my pulses faintly beat,
My faith doth so abound,
I feel grow firm beneath my feet,
The green immortal ground.
That faith to me a courage gives,
Low as to the grave to go,
I know that my Redeemer lives,
That I shall live I know."

Job says: "Doth not their excellency which is in them go away?" "Their excellency" would seem to mean that which is highest in them—their spirit or soul. What deserves special remark is that the "excellency" does not perish; it **goes away**, departs or is removed. So Peter, "Knowing that shortly I must put off this my tabernacle." Peter was "in" the "tabernacle," not the dust itself, and at his death was to "put off" his body and not go into the grave with it.

Christ says: I am come that they might have life and that they might have it more abundantly." The divine life, the spiritual and highest life of the soul. This life was man's greatest need. This only will satisfy the soul's deepest wants and divinest aspirations. Men who really want to enjoy

life and drink its pleasures to the last drop, know not what they lose in neglecting Christ. The wise man is he who, while fulfilling the duties of passing time, looks much and steadily into the future, and so when he departs, goes not into "the blackness of darkness forever," but to reign with Christ forever.

"Thou shalt be gathered unto thy people." Christian readers have always, as by a kind of instinct, taken this to mean that Moses upon his departure from this world, was to pass into the company of his relatives, who "died in faith" before him.

It is a familiar fact that the Egyptians, among whom Moses and Aaron were brought up, not only believed that men survive the dissolution of the body, but occupied their minds exceedingly about the other world.

What can this "gathered to thy people" mean? It cannot mean "buried in the sepulcher where the ashes of his kindred lie"; for in that sense neither Aaron nor Moses was ever gathered to his people. **Each was buried in a solitary grave.** We learn from this that beyond the grave those who are "faithful unto death" shall enjoy the congenial society of their own people. Surely a comforting thought!

And as the rainbow, dashing down into the gloomy gulch, floods its with its colored glory, so the Christian religion, piercing and carrying brightness into the depths of sorrow and the grave, fills them with the light of immortality.

We who believe in Christ look forward not only to the "coming of our Lord Jesus Christ," but to "**our gathering together unto Him.**" Into the "great multitude" of the righteous God is careful to gather His people when they die. "He that is our God is the God of salvation and unto God the Lord belong the issues from death."

The pilgrim shall leave his tent, the captive his prison, the voyager his ship, the warrior his camp, and all shall repair to the "city which hath foundations whose builder and maker is God." They are

not dismissed like Judas to their "own place." They are "gathered"; they are taken home; **with care** that none be lost; with "**loving kindness**," also that they may not fear. "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me." The Lord comforts Moses by telling him of the good and congenial society that awaits him in heaven. "**Thy people**." The ascension of Christ in our nature has filled heaven for us with such a blaze of fresh light that we must ever think of heaven chiefly as "**being with the Lord**." Yet it is a precious thought and full of comfort that the faithful are gathered to their people, their true kindred.

Moses goes to be "with Abraham, Isaac and Jacob." With Joseph, with Miriam and Aaron. We are the Lord's in death as well as in life. No question need distress us touching **mutual recognition**. Moses and Elijah were recognized, when they came down in glorified state and conversed with Jesus on the mount. Not a faculty shall be wanting there which we possess here. "Then shall I know as also I am known." There is a wonderful future for the Christian. The Father will crown with dignity those who serve Him. Our Saviour says: "Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory." Thus Stephen said: "Lord Jesus, receive my spirit;" and if we are "faithful unto death," our departure will be **tranquil**. "Precious in the sight of the Lord is the death of His saints."

Through death God brings His children home to the bosom of His mercies forever. What visions await the Christian in Heaven!

All our profoundest **aspirations** will be more than realized. "**Blessed are**"—not are to be—"the dead which die in the Lord."

"Wrapped in a robe of stainless white,
All tribulation o'er;

The ransomed soul in heaven's own light
 Rejoices evermore.
 And through the endless circling joy,
 The sainted live and wait
 For loved ones left in earth's employ,
 To pass the golden gate."

"Unto Him be glory in the Church by Christ
 Jesus throughout all ages, world without end.
 Amen!"

Testimonials

N. C. Christian Advocate:— We are indebted to
 Rev. J. C. Kirkman, Spokane, Wash., for a nice book
 of sermons and addresses. They make good reading.

Pacific Christian Advocate:—A wide range of sub-
 jects, short and to the point.

Spokesman-Review:—Full of helpful thought.

Miss Eva L. Burch:—I earnestly recommend the
 reading of these sermons and lectures by the young
 people. I have found them most helpful and inspiring.

Rev. R. F. Hanke:—Comforting, educative, fraternal.
 I wish for it a wide circulation.

Rev. C. E. Gibson D.D.:—Has my entire approval.

Rev. W. E. Armfield:—Doctrinally practical and
 practically doctrinal. A book for all.

Rev. J. K. Cecil D. D.:—In addition to the other
 excellencies, the allusions to the teachings of Masonry
 are very beautifully made.

Rev. H. I. Rasmus D. D.:—Beautiful and helpful.

